The Missionary Herald

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THE tablet which is pictured on the front cover page of this issue will be readily recognized as the memorial to two eminent missionaries by the Yale class of 1853, so many of whose members have attained to eminence in various callings. As spokesman for the class, Dr. Andrew D. White intimated that it was not simply a personal testimonial, but a tribute to the sublimity of spirit and service impersonated by these two missionary members. Had it been a memorial to achievement measured by amount, the names on the tablet would have been of other members of the class, but there was a quality in the achievement of these two self-sacrificing men which made them the choice of this distinguished Yale class to be thus remembered and honored.

The Yale '53 Memorial Tablet

THE third visit of the American Board to Minneapolis in attendance upon its one hundredth annual meeting was a gratifying and memorable occasion. The hospitality was spontaneous and ample, with such warmth to it that the first cold wave and snowfall of the season were powerless to lower the temperature of its heartiness and good cheer. Minneapolis has again gained the verdict so often pronounced upon meetings of the American Board, "The best thus far."

The Open Door at Minneapolis

To say that the annual meeting was held in Plymouth Church gives but an imperfect idea of the holding capacity of that commodious edifice. For both diversity and completeness its appointments left really nothing to be desired. There was a place in it for everything needful and convenient to such a great gathering, and everything was in its designated place. As a meeting house it has provision for every sort of religious and socially Christian gathering. Probably the American Board will have left its first century some distance behind before it finds itself better housed than at its one hundredth annual meeting in Minneapolis, and that, too, while another guest, the Congregational Brotherhood, was sharing the house with it.

An Ideal Meeting House

PREPARATION for the meeting, made in two parts at some remove from each other, came to a juncture at Minneapolis with the utmost of nicety and exactness. The local committee at Minneapolis had done its part in most workmanlike fashion and continued its management throughout the meetings with masterly dispatch and efficiency under the leadership of Mr. F. W. Lyman. The detail work was well systematized and apportioned to capable lieutenants, such as Mr. D. P. Jones for hospitality, Mr. J. R. Kingman for reception, Mr. H. H. Hunt for music, and Mr. W. N. Carroll, who so facilitated arrangements with the press that a supplement of the *Minneapolis Journal* with full reports of all the meetings was in print at the earliest possible date.

The Local Management

No odium of comparison attaches to the singling out of a few things for particular mention. All the good things cannot be specified; if any are instanced they must be only

Specially Memorable Utterances and Acts

a few. Of that few one will inevitably be Dr. Gladden's sermon. It was a masterly disposing of shadow and light. Some one has characterized Christianity as a fearless optimism erected on a groundwork of apparent pessimism. According to that Dr. Gladden's message was eminently Christian. The shortcomings of our Christian civilization, especially in corporate and national life, were clearly pointed out and frankly confessed. The muckraker's major premise was granted, and then on the strength of it the argument was turned to a conclusion of high hopefulness and cheer. Far short as our Christian civilization falls of practically fulfilling its own high ideals, it is far in advance of anything to be found in non-Christian lands, and has within it both the potency and promise of correcting and reforming itself, and at the same time leavening other lands.

A Deeply Impressive Session

Of the particular sessions throughout the three days, that of Wednesday afternoon, when the Turkey missions came under review, was especially impressive. In Dr. Barton's illuminating survey of all the fields it was natural that he should give prominence to that country. The five missionaries from different stations in Turkey each sounded a distinct and appealing note upon the present exigency of need and opportunity in that great field, and it all culminated in the tender solemnity of Mr. Papazian's brief address in memory of the two American missionaries and twenty native pastors, preachers, and teachers who suffered martyrdom in the Cilician massacres.

Steps Taken in Advance

Not for words only, but for deeds as well was the Minneapolis meeting of the Board made memorable. Several steps of importance were taken in the direction of greater permanence for missionary institutions and of more systematic and intensive cultivation of the home field as the base of operations from which extension of the fields abroad may naturally and inevitably result. Foremost among these were the project for a $2,000,000 endowment of the mission colleges and schools; the development of missionary giving by Corporate Members among the churches of their several vicinities; and the organization, through a special committee, of 100 ministers and 100 laymen to articulate the Congregational Brotherhood and the Laymen's Missionary Movement with the Apportionment Plan.

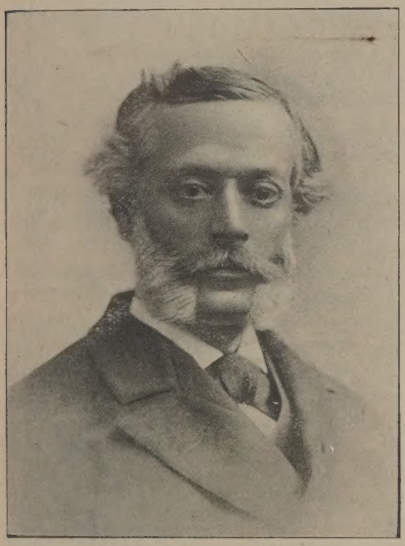
A Novel and Successful Feature

One feature of the Minneapolis meeting was entirely new, and by common verdict proved a gratifying success. It was the dinner given at the Minneapolis Club, Friday, between the afternoon and evening sessions, by the local management to the Corporate Members of the Board and a few other guests. The brief social hour in the commodious parlors of the club before dinner was announced gave opportunity for old acquaintance and new. The hour of good-fellowship at the table opened the way for a few appropriate words of appreciation and appeal from Col. Charles A. Hopkins, chairman of the Prudential Committee, and culminated in spontaneous pledges of money enough to continue the Philippine Mission. It was a felicitous occasion in itself, and from which to go directly to the closing session with its commissioning service, its Godspeed to new missionaries setting out for their fields, and interchange with them of tender farewells.

A Faithful Accountant

The long and faithful service of Mr. John P. Lovett in connection with the American Board has been ended by his death, which occurred at Newton, Mass., September 29. Mr. Lovett was appointed an assistant in the Treasurer's Department in 1865, and for forty-four years he had large responsibilities as bookkeeper in the ever enlarging financial accounts of the Board. The Treasurer and other officials will bear glad witness to the fidelity and accuracy with which Mr. Lovett fulfilled his

trust, always in fullest sympathy with the great missionary work in which the Board is engaged. The many missionaries and other friends who for more than twoscore years have seen his cheery face in the Rooms of the



JOHN P. LOVETT

Board will be glad to see his likeness here. After a well-rounded life, at the age of nearly seventy-eight, he has passed from earth, leaving a bright and stainless record as a Christian neighbor and friend.

Jubilee in Japan

JUST the week before the one hundredth annual meeting of the American Board, the Protestant missions in Japan held a semi-centennial conference at Tokyo. It was in the nature of a jubilee, marking the fiftieth year since Christianity of the Protestant type found entrance into that country. The first Protestant missionaries at work in Japan were Rev. John Liggins and Rev. C. M. Williams of the American Episcopal Church; J. C. Hepburn, M.D., of the Presbyterian Board; Rev. Samuel Brown and D. D. Simmons, M.D., of the Reformed Church in America. The conference commemorating this beginning continued six days; a wide variety of subjects, historical, educational, literary, social, ethical, economic, and evangelistic, was handled in nearly one hundred addresses, besides much voluntary discussion. The speakers were about one-half native Japanese, the other half American and English. As many as fourteen boards were represented; the members of our own Board named on the program were Mr. Allchin Mr. Cobb, Dr. Davis, Dr. DeForest, Miss DeForest, Miss Denton, Dr. Learned, Miss Searle, and Miss Talcott.

A Fire of Purification

AN incident to the recent great fire at Osaka, Japan, shows that gratifying progress has been made with a reform which the missionaries have strenuously urged. In the burned district were many houses licensed for immoral uses. In the plans under way for rebuilding the city it has become a much agitated question whether the licenses for such evil resorts shall be renewed. The encouraging thing about it is that the initiative in opposition to them has been taken this time, not by the missionaries, but by natives, and conspicuously by non-Christian Japanese, including Count Okuma. A citizens' meeting, with nearly four thousand in attendance, was held, at which it was voted without dissent that the licensed quarter should be removed to another part of the city, and strong arguments were made in favor of abolishing it altogether. While these arguments may have been more commercial and prudential than ethical, they revealed that the work done by the missions in the direction of this reform has been widely influential.

An Eminent Missionary

WITH the death of Dr. George Edward Post at Beirut, Syria, an eminent figure disappears from the sphere of missionary activity. He began his missionary career of nearly half a century

under commission and appointment of the American Board in 1863. In the adjustment of fields between the Congregationalists and Presbyterians, when the Syrian Mission was turned over to the Presbyterian Board, Dr. Post continued his work there in the Beirut station and college in connection with that board. As professor of surgery in the Syrian Protestant College he did much to promote medical missions and bring them to their present place of recognized importance. His scholarship was as versatile as it was thorough. He wrote and published in Arabic, Latin, English, and French, on subjects as diverse as botany, surgery, and Biblical interpretation. His text-books cover as wide a range of scientific knowledge as his well-known contributions to the best known Bible dictionaries do in that field. His name belongs prominently in the lengthening list of those who have adorned learning, advanced science, and furthered humanitarian measures while intent directly upon fulfilling their ministry as ambassadors of Christ.

A True and Just Verdict

IT is good news to all friends of missions and other lovers of justice that the verdict in the case of Rev. W. H. Sheppard, missionary of the Southern Presbyterian Church in the Congo country, is one of entire acquittal. The charge against Mr. Sheppard was of slander in the complaints he had made against a trading company allied to the Belgian government for exacting and inhuman treatment of certain Congo natives. That the suit against him for $6,000 damages was prompted by spite and unwarranted was presumable from the first. That the Belgian tribunal which tried the case found for the missionary against the local Congo officials is especially gratifying, as it gives new hope that justice and right are to prevail in that much misgoverned region, and that the missionaries are to have liberty to tell the truth as to the slave trade and other trading in that part of the world. Freedom of person and of speech for such a capable missionary as Mr. Sheppard, himself an American negro, means much for African missions. It is hoped that the Portuguese government will find occasion for a like verdict in the case of our missionary, Dr. Stover, and that he will not be kept much longer from his field.

The United States of South Africa

WHAT the Hon. Arthur J. Balfour pronounced "a wonderful issue out of all the divisions, controversies, battles, bloodshed, devastations from horrors of war, unlike anything which the world has shown in its whole history," was recently reached in the British House of Commons. It was the act passed, without amendment or division, enabling the Transvaal, Orange Free State, Natal, and Cape Colony to unite, under one constitution and with a single parliament, as another in the group of self-governing dominions under allegiance to the British flag and crown. In view of the fact that the prevailing element politically in three of these colonies is still Dutch, and that race antagonisms between some of them were at the fiercest only a few years ago, it is certainly a most signal triumph of the federal over the sectional spirit. One secret of it clearly lies in the missionary activities within their borders, as at Lovedale and in our own Zulu Mission. The single fly in the ointment to which this dwelling of brethren together in unity may be likened is the condition by which citizenship in the new South African nation is restricted to men of European descent. The "color bar," as it is there called, is put up so as to exclude the native black man from the franchise. Whether it will work the same as our Southern "color line" in classing all men as black who are not purely white does not yet appear. Perhaps a color bar will be easier to take down by degrees than a color line is to blot out. At any rate it must be said to the credit of the statesmen, both African and British, who favored the condition that their defense of it was not on the

ground of essential equity, but rather of existing expedience. Without that condition union would be impossible. It was better, they contended, to begin with that unfortunate condition than let the opportunity of union be lost, perhaps irretrievably. That it will ultimately be removed may seem doubtful, but not more so than ten years ago it seemed doubtful that Boer and Briton would ever become one nation. The new national life should furnish a fresh and invigorating atmosphere to South African missions.

A Safeguard against Thieves

A REQUEST has been made which some of our readers will doubtless be in position to answer. Rev. John J. Banninga, missionary of the Board at Pasumalai, India, finds it necessary for him from time to time to keep at his house considerable sums of missionary money, sometimes as much as 1,000 rupees. It is not always possible for him to conceal the fact that the money is in his possession, and as one class of the people among whom he lives, known as the "robber caste," have it for their regular business in life to break into houses and steal, the presence of money in the missionary's house is a convenient opportunity for them to do business. One morning in July Mr. Banninga found that some of these professionals had ransacked his house the night before. Fortunately they did not succeed in finding the missionary's money box, but the likelihood is large that they will try again. As their appliances for burglarizing are very primitive, a small safe gives effectual protection against them. Indeed the very presence of one in the house exempts it from visitation by the robbers, as was proved in the case of another missionary who had one. So the request is that some one having a small safe to dispose of will send it to Mr. Banninga at Pasumalai through Mr. John G. Hosmer at the shipping office at Boston. The money which may thus be safeguarded from theft will be as good as so much money contributed, in addition to giving the missionary's home immunity from visitation of robbers.

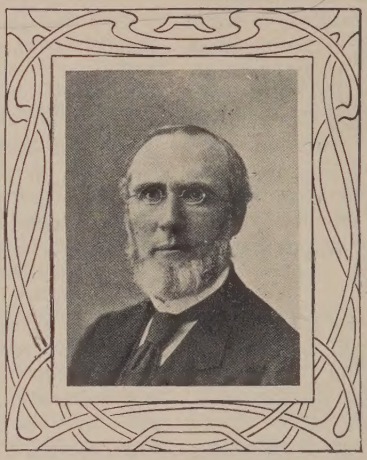
The Christians of Central Turkey

Two documents recently published make it evident that the great body of Christians, Armenian and other, in the devastated districts of Asia Minor are sane in their attitude and Christian in their temper and spirit. The first is a proclamation of thanksgiving, signed by the Protestant pastor and Gregorian priest at Tarsus, for the divine mercies and human ministries with which the Reign of Terror was relieved. Dr. and Mrs. Christie and Mrs. Rogers are particularly named as giving occasion for gratitude. The second is a declaration, signed by seven different Christian bodies in Adana, Armenian, Syrian, Greek, and Chaldean, disclaiming all revolutionary intent and vowing allegiance to Ottoman rule, under the constitution, to the new Sultan, and to the Committee of Union and Progress.

That the massacres resulted in part from the belief among the more fanatical Moslems of the district that the Armenians were plotting revolution and arming to throw off Turkish rule can hardly be doubted. That this apprehension was nursed and manipulated from Constantinople is beyond any question. A few harebrained Armenians may have taken license from the new liberty to talk revolution and an independent Armenian nation, but they were not representative of the great body of the Armenian people. Had the Turks been unprejudiced they would easily have known it; had their prejudice not been further inflamed and manipulated by most artful and desperate plotting, they might soon have been disabused of it. But once the madness seized upon them they knew no restraint. It is high credit to the Armenians and other Christian survivors that they can find any occasion for gratitude among such crushing calamities, and a place for loyalty and faithfulness to an empire whose rule will still be largely in Moslem hands.

Our Missions In Miniature

Micronesia and the Philippines	
Stations,	6
Outstations,	39
Missionaries,	18
Native laborers,	97
Churches,	37
Communicants,	5,132
Schools,	38
Pupils,	2,573
Native contributions,	$9,217



REV. BENJAMIN G. SNOW

Stations

The Gilbert Islands

Apaiang
Ocean Island

The Marshall Islands

Mejuro
Nauru

The Caroline Islands

Kusaie

The Marianas

Guam

The Philippines

Davao

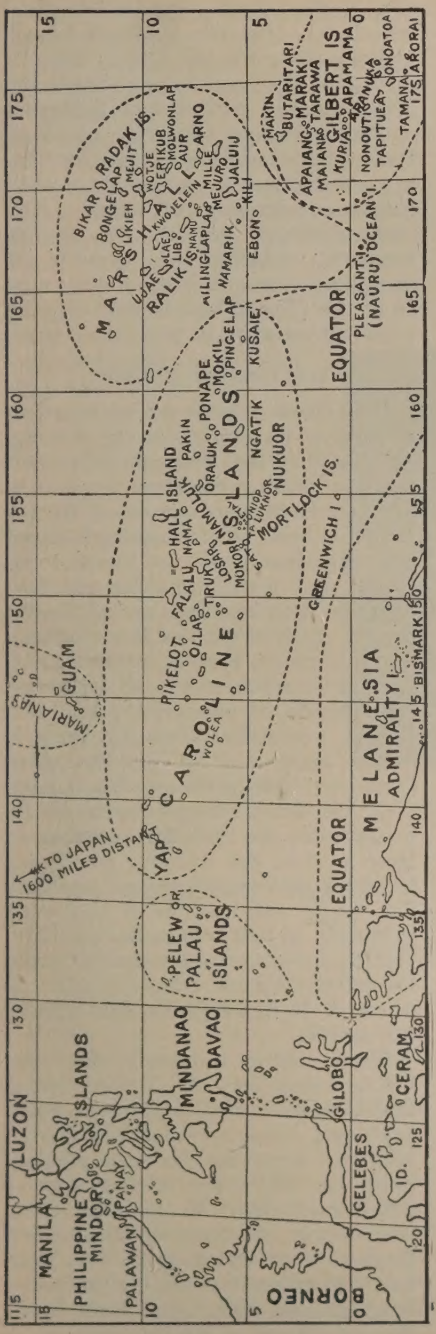
MICRONESIA AND THE PHILIPPINES

MICRONESIA was little known to the world fifty years ago. How many Americans today know that nearly two thousand little islands lie scattered in the Pacific Ocean, across more than forty degrees of longitude, just north and south of the equator? There are four principal groups, with many minor groups included under them: the Marshalls and the Gilberts on the east and the Carolines and Marianas on the west. The Marshalls and Gilberts were discovered in 1788 by the British captains whose names they bear. But these diminutive specks of land had little attraction for explorers. They had no treasures to exploit nor openings for commerce. The people, few in number, were naked and savage, with nothing to tempt either cupidity or curiosity in seekers for wealth and adventure.

But there were men here, and after the Hawaiian Islands had largely become Christian the new converts said, "We must reach out toward the islanders beyond with the life-giving gospel." The work in Micronesia was largely an outgrowth of the Sandwich Islands Mission. In 1852 three missionaries, Messrs. Snow, Gulick, and Sturges, with their wives and some Hawaiian teachers, were sent there by the American Board and began mission work on Kusaie and Ponape. King Kamehameha, of the Sandwich Islands, gave them a letter to the islanders in which he said: —

"I commend these good teachers to your care and attention. We here on my islands once lived in ignorance and idolatry; we were given to war; we were very poor. Now my people are enlightened; we live in peace; our condition is very greatly improved. I advise you to throw away your idols; take the Lord Jehovah for your God; worship and love him and he will bless and save you."

After reaching the Gilbert Islands in



thirty days from Honolulu, one of the missionaries, at first sight of the native people lying about, naked and filthy, "appearing more like apes than human beings," said: "I thought I was prepared for all the hardships I should meet, but the question came to me again and again, 'How can I endure life for months and years among such surroundings as these?'"

But this missionary and others did endure life there, no less than seventy-three of them having gone from America to Micronesia. Some have served long, like the Binghams, the Snows, Mr. Doane, and Mr. Walkup, but most of them more briefly, for various reasons, chiefly because the strain of that tropical climate is so severe.

For several years the Hawaiians provided some ordained preachers and teachers for the Gilbert group, but of late this number has decreased with the decrease of the native population and the increase of Chinese, Japanese, and Portuguese immigrants in Hawaii.

When missionaries first reached Micronesia, each island had its own chief and owed allegiance to no other power. But foreign nations have since asserted sovereignty over them, transferring them from one to another, until now Great Britain owns the Gilbert group, Germany the Caroline and Marshall groups, and the United States has annexed Guam in the Marianas. These changes in sovereignty have greatly interrupted progress. Work in the Caroline group in 1887–88, while still under the dominion of Spain, was very prosperous, especially on the island of Ponape, but later the faithful missionaries were banished. Matters have greatly improved under German rule. The Christians of that empire, especially the Christian Endeavor Union (Jugenbund), have undertaken the evangelization of German colonial possessions. The American Board has cheerfully transferred its work, so auspiciously begun at Ponape and Truk, to the religious care of the German Liebenzeller Mission. Eventually it is expected that they will

take over the work of the Marshall Islands, also belonging to Germany. There are three ordained German missionaries residing on Ponape, who are reported as conducting very satisfactory work at three points on the island. There are also ordained German missionaries in the Truk Lagoon, where the sainted Robert W. Logan and his wife planted the banner of the cross in 1884. The Misses Baldwin, of the American Board, still remain on Truk, awaiting the arrival of two German ladies to whom they can turn over their promising girls' school.

HOW THE MISSIONARIES CARRY WATER

THE MARSHALL ISLANDS

By arrangement between the American Board and the Liebenzeller Mission, it is expected that the latter organization will soon be able to take over our work on the Marshall Islands, where at present Dr. and Mrs. Rife are the sole missionaries for twenty churches and over 3,000 church members, 460 having been added during the past year. They greatly need assistance. On the high island of Kusaie four single women carry on two girls' schools, one for the Marshall Islands and the other for the Gilbert Islands.

Nauru. Politically grouped with the Marshalls, but quite distant, is Nauru, or Pleasant Island, where Mr. and Mrs. Delaporte, aided by a German woman, are conducting a remarkable work among a population of about 1,500, with a church of 524. An English company, working rich deposits of phosphate here, brings young men from the Gilbert Islands and helps the missionary work in all practicable ways.

THE GILBERT ISLANDS

The Gilbert Islands are eastward in Micronesia, directly under the equator. At Apaiang Mr. Walkup toiled and suffered, making his home for sixteen years on the little motor vessels, *Hiram Bingham I and II.* It was long believed that white men could not live on these islands, but better provision can now be made, with adequate protection for health. In 1908 Mr. and Mrs. Channon began work on Banaba, or Ocean Island, at the southern end of the northern Gilberts, a phosphate island like Nauru, where the Christian work is helped materially by the Phosphate Company. During the past few months over three hundred converts have been brought into the Christian community. Here is to be the training school for Gilbert Island preachers and teachers. The bright anticipations of this work cherished by Mr. Channon and Mr. Walkup have been sadly marred by the loss of the *Hiram Bingham* and the death of its indomitable, self-sacrificing captain.

Guam. As an incident of the Spanish-American War the United States took possession of Guam, in the Marianas, and became responsible for its religious care. So American missionaries were sent there, the first staying but a short time. Mr. and Mrs. Case, who went in 1904, have remained steadfastly at their trying post. The Bible has been translated into the Chamorro language and other good work done. The population at Agaña, the port, is

made up chiefly of United States government and navy officials.

Brief mention must be made of the missionary boats employed in the Micronesian work. Five vessels bearing the name of *Morning Star*, the last two with auxiliary steam power, have served for touring throughout the several groups. Two of them were wrecked and three sold. Two small schooners, bearing the name of *Robert W. Logan*, did local work in the Carolines, connecting Ponape, Truk, and the Mortlocks. The first was lost at sea, the second was wrecked. The *Hiram Bingham*, a schooner with gasoline engine, built in 1892 for use by Mr. Walkup in the Gilberts, was replaced in 1908 by another of the same name the sad tidings of whose loss at sea have just come to us.

This work of the American Board for nearly sixty years in the island world has not been lacking in abundant success. At this transition stage, when a portion of it is passing into other hands, a full showing of what has been done is not easily made. It does not appear in the incomplete statistics.

OUR NEIGHBORS ACROSS THE STREET

THE PHILIPPINE MISSION

This youngest mission of the American Board was established in 1902, through the gift of a single individual. Under Catholic Spain its field was absolutely closed to evangelical teaching, but in ten years of American possession one-fourth of the Philippine Catholics have formed an Independent Catholic Church, and 150 American evangelical missionaries have gathered 50,000 Filipino converts and 50,000 adherents, with hundreds of Filipino preachers.

Under the Evangelical Union formed by the American churches to prevent overlapping, Mindanao, the largest island at the south, was assigned to the Congregationalists. It was wild and unexplored, with half a million of people, fifty per cent nominally Catholic, thirty per cent Mohammedan, twenty per cent pagan.

In 1902–03 Rev. and Mrs. Robert F. Black began work at Davao. In 1908 they were joined by Dr. and Mrs. Charles T. Sibley, sent by the Mindanao Medical Association of New York to open medical work in closest affiliation with the American Board. These missionaries have explored the coasts, and to some extent the interior, and find it a fine field for missionary work, with a climate apparently excellent, though perpetually hot. The Moros, who are bigoted Mohammedans, abound, and, though averse to the white man, are approachable through medical work.

The work is but begun; there is one church with a small membership and an intelligent and trusty Filipino evangelist. More than one hundred children have been under the instruction of our missionaries. Bibles have been given to the people in their own dialect and Christ has been preached in the homes of the rich and poor, in the market place, and at the cockpit. By generously supporting this work our Congregational churches may do their share in evangelizing the Philippine Islands.

THE NOBLE ARMY OF CILICIAN MARTYRS

THE following memorial to the native pastors and teachers who sealed their witness as good soldiers of Jesus Christ amid the fierceness and fury of the April massacres in Turkey has been prepared by Pres. John E. Merrill, PH.D., of the Central Turkey College, Aintab.

PROF. SARKIS LEVONIAN. Graduate of the mission school in theology, and of the Sheffield Scientific School. Studied at the University of Basel. Connected with Central Turkey College at Aintab for thirty-one years, 1878–1909. Clear thinker, illuminating teacher, faithful preacher, sincere friend, true patriot, spiritual leader, man of science, and man of God.

GIRAGOS ZHAMGOCHIAN. Pastor of the church in Severek. Simple, enthusiastic, sympathetic, evangelistic, seeking young men in his old age. The last utterance heard from his lips was prayer for his murderers.

HAGOP KOUNDAKJIAN. Pastor of the church in Hassan Beyli. Fellow-student with Professor Levonian in theology. A village pastor, apt in illustration, strong and great-hearted, adviser of all conditions of men.

SDEPAN HOVHANNESSIAN. Pastor of the church in Kharne. Graduate of Central Turkey College and Marash Theological Seminary. Careful, persevering, self-sacrificing.

NAZARET HEGHINIAN. Pastor of the Third Church in Marash. Graduate of Central Turkey College and Marash Theological Seminary. Studied in Edinburgh. Thoughtful, aspiring, cordial, confident, of thorough preparation and growing influence.

STILIANOS ASLANIDIS. Pastor of the First Church in Hadjin. Studied at Central Turkey College; graduate of Marash Theological Seminary. A Greek; open and true, energetic, courageous.

ZACHARIA BEDROSSIAN. Pastor of the church in Garmouch. Graduate of Central Turkey College and Harpoot Theological Seminary. Earnest, zealous, seeking the souls of men.

JURJIS SHEMMAS. Pastor of the Syrian church in Oorfa. Graduate of Central Turkey College and Marash Theological Seminary. A Syrian; an ardent student, substantial in thought, able in administration, evangelistic in spirit.

NERSES KOUYOUMJIAN. Pastor of the church in Adiaman. Graduate of Central Turkey College and Marash Theological Seminary. Of intellectual ability and bright future. He refused the prospect of larger churches to bring the congregation of his native town to strength and self-support.

SETRAG EKMEKJIAN. Pastor of the First Church in Oorfa. Studied at Central Turkey College; graduate of Harpoot Theological Seminary. Progressive, spiritually-minded, winning, humble.

MARKAR KALOUSDIAN. Preacher of the church in Hamidiyeh. Always at work, unwearying in pastoral care.

LEVON SOGHOVMEYAN. Preacher of the Second Church in Hadjin. Graduate of Central Turkey College and Marash Theological Seminary. Worthy of confidence, patient and forbearing, constant in endeavor, without guile.

ASADOUR TOPALIAN. Preacher of the church in Fekke, which he founded. Studied at Central Turkey College. Useful in service as teacher and preacher.

HAGOP ALBARIAN. Preacher of the church in Geben. Graduate of St. Paul's Institute and Marash Theological Seminary. From the utter change at his conversion, diligent, faithful, evangelistic.

GARABED KUPELIAN. Preacher of the church in Osmaniyeh. Graduate of St. Paul's Institute at Tarsus and Marash Theological Seminary. Diligent in reading, the friend of his people.

MELIDON MALIAN. About to be ordained as pastor of the church in Sis. Graduate of St. Paul's Institute and Marash Theological Seminary. Five years in prison at Acre, where he did not shrink from doing the work of an evangelist. Persistent in Christian service.

TAKVOR HAGOPIAN. Preacher of the church in Baghche. Studied at Central Turkey College and at St. Paul's Institute. A man who loved his nation and his Lord.

ARDASHES BOYAJIAN. Preacher of the church in Shar. Graduate of St. Paul's Institute and Marash Theological Seminary. Comforter and leader of his people in difficulty, gentle and kind.

HOVAGIM KAYAYAN. Preacher of the church in Alboustan. Graduate of St. Paul's Institute and Marash Theological Seminary. Killed in Mr. Chambers's arms at Adana. Conscientious, energetic, friend of young men.

CONSTANTINE SIYAHIAN. The preacher of the church in Kars. Graduate of Central Turkey College and Marash Theological Seminary. Modest, consecrated, genuine.

And to these might be added the names of the lay preacher of the church at Karakeoy, a brother of the Garmouch pastor who was killed, of the teacher of the school at Hassan Beyli, and of the delegates from various cities to the annual meeting of the Cilicia Union who met death on their way to Adana.

"THESE ALL DIED IN FAITH"

MISS ROSAMOND C. BATES
MISS GERTRUDE CHANEY
HAROLD I. GARDNER
OBED S. JOHNSON
EDWIN D. KELLOGG
ALICE ROPES KELLOGG
MISS DELIA D. LEAVENS
MISS LUCY IRENE MEAD

THE KING'S MESSENGERS

IT is a pleasure to be able to record in this month's issue an unusual number of departures for mission fields. The Chronicle, on another page, notes the sailing of twenty-three missionaries, eleven of them going out for the first time. Among the twelve returning are Dr. and Mrs. Cary, Miss Adams, and Miss Hoyt to Japan; Dr. and Mrs. Bliss and Mrs. G. M. Newell to the Foochow Mission; Miss Mary E. Andrews and Miss Grace Wyckoff to North China and Mrs. Alice M. Williams to Shansi, after her nine years of enforced separation from that mission; Miss Lucile Foreman, with recovered health, goes back to Aintab, and Miss Grisell McLaren goes to spend the winter at Aintab in language study, preparatory to returning next spring to Van, Eastern Turkey.

Of the eleven new missionaries, one goes to Micronesia, one to Japan, eight to China, and one to Turkey. Miss Marion P. Wells, who sailed from San Francisco, October 5, was born in Holliston, Mass., but has resided in Holyoke, Mass., where she is a member of the Grace Congregational Church. She pursued her studies in Northfield Seminary and taught for a while in a mission school near Key West, Fla. She goes out under the Woman's Board of Missions to Kusaie, in Micronesia, where such help will meet a long-felt need and be most heartily welcomed. No photograph of her was available for use with this article.

Miss Rosamond C. Bates was born in Cleveland, O., and is a niece of Mrs. H. B. Newell and Miss Gertrude Cozad, of the Japan Mission. She united with the Euclid Avenue Congregational Church when but twelve years of age; she was graduated from Vassar College in 1908, becoming a Student Volunteer in her sophomore year. Her pastor and others give warm testimonials as to her character and abilities, expressing mingled regret and satisfaction at her departure to the foreign field. Miss Bates goes out under the Woman's Board of the Interior.

Rev. Edwin D. Kellogg was born in Orange, Mass., united with the Central Congregational Church there when thirteen years of age, and after graduation from the high school of that place was engaged in business and banking pursuits. He entered Bangor Theological Seminary in 1906, graduating the present year. Mr. Kellogg was married, August 26 last, to Miss Alice Rogers Ropes, daughter of Prof. Charles J. H. Ropes, of Bangor Theological Seminary. She was graduated from Bryn Mawr College with honors in 1906, and has taught at Port Deposit, Md., and Ipswich, Mass. The last year she has taken a full course in Bangor Theological Seminary. Both Mr. and Mrs. Kellogg are Student Volunteers. Mr. Kellogg's special interest in foreign missions was aroused by addresses and conversation with Dr. E. L. Bliss, of Shao-wu, in the Foochow Mission, and to this field these friends are going with great enthusiasm.

Miss Delia D. Leavens comes to the service of the Board after considerable experience as a missionary in the South. She was born in Norwich, Conn., passing through the Free Academy of that city. She then went to Smith College, from which she was graduated in 1901. She served under the American Missionary Association as a teacher for three years in Saluda, N. C., and afterwards for two years at Pleasant Hill, Tenn. Her work has been in the normal departments, in which she has had great success. She now carries out her Student Volunteer pledge by going to North China. She will represent Smith College in China, and her commission as missionary of the American Board was given to her at a college service in Northampton on Sunday, October 3. With her, on October 20, sailed from San Francisco Miss Gertrude Chaney,

destined to the Shansi Mission, probably to be located at Fen-cho-fu. Miss Chaney was born in Northfield, Minn., where her father was for twenty-five years professor in Carleton College. After pursuing her preparatory studies in the academy at Northfield, she entered Carleton College in the fall of 1903. Spending two years there, she then was transferred to the college at Oberlin, and was graduated from that institution in 1908. While she was ready to go to any field to which she might be designated, it was her expressed desire to go to Shansi and to Fen-cho-fu. This was entirely in accordance with the desire of the Board. Since the place is needing a helper of abilities and training such as Miss Chaney has, she seems to be exceptionally fitted. She became a Student Volunteer in 1907.

REV. ARIE B. DE HAAN

MRS. SARAH SEYMOUR DE HAAN

Rev. Arie Benjamin DeHaan, who with his wife sailed from San Francisco, November 2, was born in Pella, Io., his parents having come from Holland and settled in the West in 1847. The family belong to the Dutch Reformed Church and their son was educated in the Central Academy of Pella, afterwards graduating from Iowa College in 1906 and from Oberlin Theological Seminary in 1909. Mr. DeHaan became a Student Volunteer before graduation from college. He goes out as a member of First Congregational Church of Oberlin. He ranked high both in college and seminary, and comes to the Board with unqualified recommendations. Mrs. DeHaan was born in Rootstown, O., her maiden name being Sarah D. Seymour. Her parents came from New England and settled in Ohio in the early days. She received her training in the Oberlin High School and was graduated from the college with the degree of A.B. in 1908, receiving also a diploma as teacher of physical training. Mr. and Mrs. DeHaan are designated to the North China Mission, and it is probable that they will be located by the mission at Pang-Chuang.

Miss Lucy Irene Mead was born in Chicago, and studied in the high school of that city; afterward she entered Beloit College, from which she was graduated in 1907. She is a member of the First Congregational Church of Chicago, and comes to the Board with many testimonials as to her character and high abilities. She goes to North

China, and will probably be located at Peking. She is to be supported by the Woman's Board of Missions of the Interior.

It is a special pleasure to report the securing of a re-enforcement for South China Mission, which has not received an ordained missionary since the going of Mr. Nelson in 1892. Rev. Obed Simon Johnson is to sail from San Francisco, November 9. His parents were born in Sweden, and he was born in Harcourt, Io., in 1881. His early studies were pursued at Fort Dodge, Io.; in 1902 he entered Carleton College at Northfield, Minn., from which he was graduated in 1906. He then spent a year at each of three theological seminaries, Hartford, Chicago, and Oberlin, and was graduated from the latter institution in 1909. He became a Student Volunteer in 1903. His home residence is Lanyon, Io., where his church membership is with the Swedish Evangelical Mission Church. He will be located in the huge city of Canton, where help has been urgently asked for.

Rev. Harold I. Gardner goes from a brief service in a Western Home Missionary field to Turkey, thus fulfilling his pledge as a Student Volunteer made in 1904. He was born at Burnside, Conn., but his home of late years has been in New Haven. That home has always been characterized by a missionary atmosphere. This son united with the church when but thirteen years old. After two and a half years spent at Mt. Hermon Mr. Gardner entered Yale University, from which he was graduated in 1904, and subsequently from Hartford Theological Seminary in 1907. On going West he was ordained at Melville, N. Dak., August 6, 1907, and became pastor of the Congregational Church at Harvey in the same state. He is a member of the Farmington Avenue Church in Hartford, which will be interested in his support, and in whose edifice he was commissioned to the service of the Board on September 19. Mr. Gardner at first was inclined to China as his field of service, but the special needs of the Board at this time led him to the Central Turkey Mission, and that mission will probably assign him to Adana.

It will be noted that of these eleven new missionaries eight are recorded as having been Student Volunteers. Three of them are supported by the Woman's Board of Missions of the Interior, and two by the Woman's Board, Boston. For this noble company who give promise of large service in the work for the kingdom of God, we give heartiest thanks to the Lord of the harvest. We have prayed that they might come to this service; let us pray still that they may be sustained in it.

CAPTAIN WALKUP'S LAST VOYAGE

By Secretary E. E. STRONG

THE record which was begun in the last *Missionary Herald* concerning the loss of the *Hiram Bingham No. 2* and the death of Capt. A. C. Walkup can now be completed, letters having been received from Micronesia on September 22 from Dr. Rife, Mr. Channon, of Ocean Island, and from Mr. Carl Heine, a German by birth, married to a native wife, who is the faithful pastor on Ebon, one of the Marshall Islands. The sad account which they give of the disaster can be briefly told. It seems that the *Bingham* sailed from Ocean Island about May 1, having on board eight natives, one of them a little girl. On the morning of May 4, when about forty-five miles southwest of Butaritari, a sudden squall struck the vessel while Captain Walkup was

below, attending to the engine. The wheel was in charge of a native, who failed to call Mr. Walkup in season, as he saw the squall approaching. Captain Walkup rushed on deck, but all efforts to cast off the sheet were unavailing, and very soon the vessel capsized, or rather lay on her beam's end. This did not cause the vessel to sink, and the crew clung to her sides.

They did what they could to right her, but without success. Dr. Rife reports as follows: —

"The boat was on the lower side of the house, but worked itself loose, and with it came two oars and pins. Quite a little food and cocoanuts came to the surface, but Mr. Walkup allowed them to take only a five-pound tin of dried apples and a few cocoanuts, as they were confident of reaching land. It seems that the boys were afraid to dive into the ship on account of the floating gasoline. They cut the weather lanyards with a small pair of scissors that came to the surface in the chest of the little girl who was with them. They afterward made a sail of a yard of cloth from the same source. They remained by the ship until about two o'clock, when they gave it up as a bad job. They pulled at the oars until sometime on the 6th, when they sighted Butaritari, getting near enough to see the beach and a steamer entering the passage. It seems that Mr. Walkup wished them to pull for a place about fifteen miles distant, where there is a mission station, and in trying to do this they were caught by a strong current and swept away."

The account of the days which followed is very brief. The men became so weak that they could not pull at the oars. The little strip of cloth was hoisted on an oar, and they drifted away until the night of May 25, when they saw a light on Ebon, one of the

Marshall Islands. On the next morning they were seen by fishing canoes of Ebon and towed ashore, where they were met by a trader. Shortly after Mr. Heine took Captain Walkup to the mission station, where he was cared for. But he was very weak and covered with salt water sores, and most of the time he was delirious. Yet his recovery was expected until the night of the 29th, when he quietly passed over to the heavenly shore. The next day, which was Sunday, he was buried, the whole native population of the island, of whom 229 are enrolled church members, being present at the funeral service.

No further details are given us of the experiences of the nine persons who for twenty-two days lived in that open boat only eleven feet long, with hardly enough food for one and no water except the rain that was caught in Mr. Walkup's oilskin coat. The sad story ends here, Mr. Heine reporting that he was anticipating Mr. Walkup's recovery and therefore did not question him in his weakened condition. All except Mr. Walkup who passed through this terrible experience recovered, and subsequently went to their homes.

In his brief account Mr. Channon, writing from Ocean Island, August 9, says: "Mr. Walkup's death is an irreparable loss to us and to our work. I mourn him as I would an own brother. For nearly twenty years we have been associated in the same work. In 1890 I took up the school work at Kusaie which he was compelled to lay down, following the death of Mrs. Walkup. After taking his three little children home, one a little infant in his arms, he returned at once to the islands to spend the remainder of his days alone, going in and out amongst the people. For months at a time he has not seen a white face nor spoken a word of English. Without reserve and to the very last, he spent his life freely for the people. Hundreds of natives, nay, I might almost say thousands, through the group he could call by name. He could tell you their island, their village, and much of their personal history. He had the utmost confidence and love of the natives. They thought of him everywhere as their father, and whatever he said was law to them. Of his death I can scarcely speak. Surely he has won a martyr's crown."

Capt. George F. Garland, now of Oberlin, who saw much of Mr. Walkup while in command of three of the *Morning Stars*, has given the following appreciative message concerning this noble Christian hero, whose earthly service is ended: —

"I knew Mr. Walkup when he first went to Micronesia and was located on Apaiang, in the Gilbert Islands. There were a number of us who did not understand him in those days; we thought he had made a mistake or had misunderstood the call. But time has proved that we were the mistaken ones, and I, for one, have many times confessed my mistake. We could not see what his work was to be, neither could we see the strange leading and the sorrow he was to pass through before reaching it.

"As a teacher he had not found his place, and when, in 1888, Mrs. Walkup was called away, leaving him with three small children, it seemed as though his work in Micronesia was finished. But no! it was just then and there that his real work began. The Gilbert Islands Training School had already been moved from Apaiang to Kusaie, and there was no white missionary left in the Gilbert group. There was need of some one to go about constantly among the churches and Sabbath schools of the islands. Here was a parish approximately six hundred miles in length, from Butaritari in the northeast to Ocean Island in the southwest. Mr. Walkup applied to the Board for this island parish and for a small ship to enable him to visit the people. Both were given him. I believe that in this there was no mistake made; Mr. Walkup was the man for the place. His children were well cared for in the States; he was a strong, rugged man; he loved the work, he was familiar

with the language of the islands, and had been to sea enough to be competent to manage and navigate his vessel. He knew, also, something of what the work would mean to him personally, that is, that for the greater part of the time he would be alone, without white companions.

"I do not believe that, after getting well into his work, he thought of loneliness, his days were so full. In port his time was taken up by the people, the churches, and Sunday schools; at sea, being his own captain, engineer, and mate, he performed the duties of three men. And so he kept at it, year after year. Occasionally, as the work required, or as he felt the need physically, he would make a trip to the mainland, for a dip into a cool climate now and then is a great help to white dwellers in tropical climes.

"Those who saw Mr. Walkup in the homeland did not see the real missionary Walkup, nor could they judge of the prodigious amount of work of which he was capable. This was the privilege of the Micronesians, and of those of us who were in Micronesia from time to time. We made many voyages together on the *Morning Star*. The more I saw and knew of him the better I liked him. It is impossible to find a man to take up Mr. Walkup's work and go right on with it. There must be a long apprenticeship in one branch or the other, for he was both missionary and sailor. How the native Christians will miss this man who has ministered to them so many years! And how they will miss the regular coming and going of the little vessel! The vessel may be replaced immediately; not so the man. The American Board has lost a faithful servant, the Micronesians a faithful friend."

THE END OF THE CENTURY

ONE result of the one hundredth annual meeting at Minneapolis has been to bring into stronger relief and fuller realization what still remains to round out the first century of the American Board and of missions from this country to foreign parts. Already the centennial year has been entered upon, and a considerable part of it has gone into the past. As a matter of time about eight months remain in which to crown the first American century of foreign missions with appropriate finials. Among the many of these which might be named a prominent place belongs to the following.

It is appropriate that this centennial year should be made the occasion for large extension of missionary information throughout the churches. It is a fitting time for pastors and other leaders in church life and teaching to promote mission study in such forms as will result in more of general intelligence and in enlightened impression on the subject. The centennial edition of the American Board Almanac, soon to be issued, will help in this direction, if entrance be given to it into all of our Congregational homes. The programs prepared especially for young people by Assistant Home Secretary Eddy may be made highly serviceable in promoting acquaintance with missions.

It is appropriate that this centennial year should be a time for devising and applying better methods in the working of missions as a great business for which churches exist. That the Laymen's Missionary Campaign falls within the year is timely, and promises to put this impress strongly upon it.

It is appropriate that this centennial year should yield the largest income to the treasury of the Board ever yet known, and bring it for the first time above the $1,000,000 mark. This year, starting without debt upon a rising tide in the business world and with the end of the century beckoning on, should be and surely will be the beginning of million-dollar years.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

THE YEAR OPENS WELL

SEPTEMBER is not usually a large month in the receipts of the Board, but it is a significant month as revealing the tendency of giving at the opening of the new fiscal year. The more do we rejoice over the showing which the churches have made. From churches and individuals, the item which really tells the story, we register a gain of $7,323.33. Woman's Boards, specials, legacies, and miscellaneous show a falling off, so that the total gain is $3,739.48. For this good beginning we are profoundly thankful. The centennial year opens well. We have written to the pastors of many churches which make their offerings in October or November, urging them to push for a decided gain this year in view of our special centennial plans. If these churches respond to the situation, as we believe they will, our receipts for the next two months should more than maintain the pace set by September. In a separate editorial we speak more in detail of these early giving churches. When the special plans for the year become known, and our beautiful centennial leaflet is widely circulated, we look for a steadily rising tide of gifts. In order that all may realize the magnitude of the task before us, we will say that if the receipts this year are to reach the goal of $1,000,000 there will need to be an average gain per month of about $10,000.

We call attention to a change in the form of our tabular statement of receipts, by which the gifts from churches and individuals are now separated. By reason of this new method of accounting it is necessary to make the comparison with last year in a footnote.

Letters reaching us of late reveal with how much interest the readers of the *Herald* watch this page of donations. Many say they turn first to the financial statement. There could be no more intelligent way of showing interest in the work, since the money problem occupies the center of the stage just now in the missionary enterprise. Let us watch and pray, and not forget to give.

THE FINANCIAL STATEMENT

RECEIVED IN SEPTEMBER

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1908	*	*	$4,279.50	$493.57	$5,435.51	$1,428.46	$927.50	$229.38	$20,236.56
1909	$7,884.80	$6,881.17	2,569.90	525.39	4,440.56	414.22	1,260.00		23,976.04
Gain			$1,709.60	$31.82	$994.95	$1,014.24	$332.50	$229.38	$3,739.48
Loss									

*Churches and Individuals . . . . . { Total, 1908 $7,442.64 / Total, 1909 14,765.97 } Gain / Loss $7,323.33

THE ADVANCE GUARD

A good many of our largest churches contribute to the Board in October and November. We call these churches our "advance guard" because their gifts are apt to indicate how the year is to result. When the Prudential Committee makes the annual appropriations for the missions in November, one of the factors they have in mind is the gain or loss in the giving of these churches. In view of our special plans for the centennial year, we hope all such churches will set before their people an objective in giving which has some relation to our million dollar effort. There is not likely to be a more favorable opportunity for increasing the offerings in the churches than that afforded by our centennial plans. Now is the time to make a gain if ever. We hope these October and November churches will prove an "advance guard" indeed. If they can materially increase their contributions the year will be started in the best possible way. Brother pastor, will you take hold?

LAYMEN'S NATIONAL CAMPAIGN

The great national campaign of the Laymen's Missionary Movement will already have started by the time this number of the *Herald* reaches its readers. Beginning with Buffalo, October 16, conventions are to be held in about seventy cities, the whole effort rounding up in a congress in Chicago the first week in May. Eighteen of the cities we may consider Congregational centers, and in these the Board will be represented as strongly as possible. In many of the cities Mr. Capen, the President of the Board, will be present to preside over the conventions. In a number of others the Board will be represented by George Sherwood Eddy, of our Madura Mission, and his brother, Brewer Eddy, of our Home Department. The Eddy brothers will go together, and standing as they do, the one for the home and the other for the foreign end of the work, they will have a peculiar advantage in presenting the foreign missionary appeal. The Home Secretary of the Board will also be present in a number of meetings in the West. So far as possible the Board will be represented in preliminary conferences in our leading centers, so that the Congregational forces may be well organized for the campaign. A follow-up effort is also in mind. We rejoice to learn that a number of prominent Congregational laymen will confer at Minneapolis, in connection with the annual meeting of the Board, with reference to organizing in some suitable way for the promotion of this national campaign. At the time of writing the idea seems to prevail that this follow-up movement should include, not only foreign missions, but home missions, all our benevolent agencies being represented. We sincerely trust such a comprehensive campaign on the part of our Congregational laymen may be projected. The campaign cities in which the Board is chiefly interested are as follows: Buffalo, October 16–19; Cleveland, October 21–24; Worcester, October 29–31; Rutland and St. Johnsbury, Vt., November 2–4; Providence, November 5–7; Boston, November 7; Washington, November 11–14; Baltimore, November 16–18; Philadelphia, November 18–21; Hartford, November 27–30; Detroit, December 4–5; Syracuse, December 8–10; Newark, December 11–14. The conventions after January 1st are not sufficiently arranged to warrant specific mention here.

THE CENTENNIAL LEAFLET

The special leaflet referred to in the annual report of the Home Secretary has been planned with reference to the use of pastors and missionary committees in working up offerings to the Board. We are anxious to have this leaflet circulated in every church in the denomination. We are even so bold as to request that it be placed in the hands of every church member. We believe this leaflet can accomplish much good if our pastors will see that it reaches their people. The best way will be to mail it with a pastoral letter before the

Sunday when the offering to the Board is made, or before annual pledges are received for the missionary budget. If this is not feasible, we would suggest the distributing of the leaflet as people leave the church on some pleasant Sunday morning when there is a large congregation. The Board will gladly supply as many copies as can be used.

NEW PLAN OF MISSION STUDY

The new plan proposed for mission study among young people is being taken up with enthusiasm. Wherever it is presented in a personal way so that it is clearly understood, it is meeting distinct needs felt among our leaders. It is much more simple than is the study class method, and since it calls for no extra session each week, it is hailed with satisfaction by societies which have not been able to find a sufficient number of members who would devote the extra time to mission study. One church in Newton Highlands decided to unite its Sunday evening services with the young people during the month when these four programs are to be given. A large number of pastors have communicated their decision to bring this course of four studies into their prayer meeting this fall. In some cases the young people who work up the programs for their own meeting will be asked to repeat it before the adult prayer meeting, thus adding new interest.

The great point of discussion is whether it will be better to devote a solid month to the programs, or to use them at the time of the regular missionary meetings. The majority of societies who seriously consider the question decide in favor of the former, feeling that the increased interest will repay them for making the change. Some are unwilling to break up their schedule to this extent, and so will let the plan solve their problem for missionary programs for the autumn months. Of course the best thing about it is that it is a plan that will unite our young people so widely, as we have long needed something that would definitely center our denominational interests in this line.

PROGRAM OF CENTENNIAL YEAR

In the report of the Home Department made to the Board at Minneapolis, extracts from which will be printed in the *Missionary Herald*, will be found a program for our centennial year. In order that the matter may be placed before our readers in briefer form, we give below the twelve different things which we hope to accomplish in 1909–10.

Financial Objective. — The raising of $560,000 from individuals, churches, Sunday schools, and young people's societies, this being the amount assigned the Board under the Apportionment Plan adopted by our denomination.

Woman's Boards. — The raising of $300,000 from the three Woman's Boards, the amount suggested for them under the Apportionment Plan. The above amounts plus what usually comes from legacies and interest will give the Board $1,000,000 for the year.

Non-contributing Churches. — Of our 6,006 Congregational churches, 2,450 made no contribution last year to foreign missions. We are planning to wipe out this list. No church, no matter how small or poor, can afford not to have a part in this great work.

Endowment Fund. — For the conduct and equipment of our theological seminaries and colleges we need a general endowment fund of $2,000,000. No better supported appeal could come to men and women of wealth. What Robert College has done for Turkey and the Doshisha for Japan indicates the possibilities of Christian higher education abroad. Our colleges are nation builders.

Memorial Gifts. — There are special needs in many missions which cannot be met out of the general appropriations, such as school buildings, churches, hospitals, etc. A list of these has been approved by the Prudential Committee of the Board, and a choice is offered to donors who will make contributions to

such objects OVER AND ABOVE THEIR REGULAR GIFTS.

Laymen's Missionary Movement. — A great national campaign is to be conducted by this organization in some seventy cities. Congregational laymen should co-operate so that the Board may receive the greatest possible benefit.

Centennial Sermons. — Never will there be a better chance for preaching on the greatest enterprise in the world. We hope there will be a sermon from every Congregational pulpit early in 1910, appropriate to the rounding out of the first hundred years of American foreign missions.

Congregational Associations. — We ask every Congregational local association or conference to devote an entire session to foreign missions at their spring meeting in 1910.

Centennial Almanac. — A beautiful number of our well-known Almanac of Missions will be issued, and will contain a wealth of interesting information.

History of the Board. — A history of the Board, brief, reliable, popular, is being written, and will be ready in the autumn of 1910.

Centennial Meeting in Boston. — October 11-14, 1910, the great centennial meeting will be held in Boston. It should be the most notable gathering in the history of the Congregational denomination.

Centennial Leaflet. — We desire to place this leaflet in the hands of every Congregationalist in the land. Will you help to this end? They are furnished free.

HOME DEPARTMENT MISCELLANY

Pastors are writing us from time to time for back numbers to the Pastors' Series, four numbers in all having been issued. We regret to state that the edition of the first and second number of this series is exhausted. If there are pastors who are not using these numbers and are willing to part with their copies we shall be very glad to have a few on hand for distribution.

The use of our stereopticon slides increased about one hundred per cent last year, and we are glad to know that many churches are planning to use our slides during the fall. Rev. David L. Yale, of Enfield, Conn., has made a very effective use of our slides in connection with a series of popular evening sermons on consecutive Sunday and Wednesday evenings. With the aid of the stereopticon and American Board slides he has taken his audiences on a tour of the world, visiting the larger missions of the Board in Japan, China, India, Africa, and Turkey. The course was advertised by an attractive illustrated circular, which from an article in the Hartford *Daily Times* has proved a great success. In this connection we will particularly call the attention of our pastors to the beautiful new set on "Child Life in Foreign Lands." It makes a most fascinating and entertaining lecture.

The Apportionment Plan is to be earnestly pushed in Massachusetts during the fall and winter. The state committee have been going over the figures very carefully and making out a new apportionment on a more equitable and workable basis than the old allotment. The conference committees will soon meet to divide up the amounts among the churches, and pastors should have their figures in hand before January 1st. Such splendid progress with the Apportionment Plan has been made in Connecticut and in other states farther away, that we hope the Massachusetts churches will come solidly to the front this year. There is no movement in the Congregational denomination at the present time which means more in the way of unifying the churches and promoting their interests than the Apportionment Plan. The paramount duty of the denomination just now is to raise the budget.

FOREIGN DEPARTMENT

FIELD NOTES

An important incident to the presence on furlough of missionaries in this country is the opportunity it gives the Prudential Committee to welcome them to its meetings and learn from them in person as to details and aspects of their fields more thoroughly and satisfactorily than is possible through correspondence alone. At recent meetings of the Committee several missionaries either just arrived from their fields or soon to return to them have been in attendance. The following are fragmentary notes of some things that they said.

In and about Sholapur

(Marathi Field)

Rev. William Hazen, of Sholapur, speaking of experiences and conditions in and about that station, said: —

"The greater part of our mission work is among the lowest classes, in the villages mainly with people of the two outcastes, the Mahars and Mangs. The new movement toward Christianity among the people of the middle, cultivating class in Vadala, of which Mr. Fairbank has written, has not yet materialized in baptism or conversions, but has been manifest in a desire for education and contact with Christian teachers and institutions. The work of Mr. and Mrs. Fairbank upon these lines has been greatly appreciated by the non-Christian people.

"A tour made a few months ago revealed the vast extent of the Sholapur field, free from all interference from other mission workers. For 150 miles due east from our station no missionary nor worker was encountered other than our own. The population of Sholapur district is about 700,000.

"In Nizam's Territory we have opportunity to witness what can be done without missionaries. Work started without missionaries or money in Hyderabad, a native state where there is much corruption and where Christians have suffered much at the hands

INDUSTRIAL BUILDING AT SHOLAPUR

of village officials, has gone steadily on, largely by itself, until the field has become most fruitful. The man through whom this work was started spontaneously, without missionary help, was a converted murderer and robber. There are many such converts among the leading Christians."

Stress and Growth at Hadjin

(Central Turkey Field)

Miss Olive M. Vaughan, of Hadjin, told of the situation at that station, about which so much anxiety centered during the Reign of Terror at Adana. She spoke of the need there for medical work as being especially great. The nearest physician is at Aintab. If he were telegraphed for and the message should reach him, he must travel night and day for four or five days before he could get to the Hadjin station. It is as though people in Boston were dependent upon a physician to come to them from San Francisco. What to do with Hadjin has become so much of a problem throughout the Central Turkey Mission that it is commonly spoken of as the "Hadjin question." When Mr. Fowle went to the relief of Miss Billings at the time that station was virtually besieged, he expressed his conviction that Hadjin had as much right as any other station for continued support, the work there was so promising. The great need is that a competent man should be put in charge of it. In spite of its isolation, the meagerness of its force, and the stress through which it has passed, the work of the station is growing. Two schools in different villages and one small church have been established under these forbidding circumstances.

Pressing Demands

(Japan Field)

James H. Pettee, D.D., who has recently arrived in this country with fresh observations and impressions of what is most needed for up-to-date mission work in Japan instanced these as some of them: —

"The question of the removal of restrictions upon Japanese coming to America should be taken up. The time has come when others besides white men or negroes from Africa should be considered proper subjects for American citizens. Every one connected with the American Board should use his influence toward revising the statutes of the United States so that Mongolians shall not be discriminated against in this matter.

"The Business Deputation from Japan are to be in Boston in two weeks or so. I wish to urge, if possible, that the courtesy of the Board be extended to them. Especially is it desirable that these Japanese should have an opportunity to see Christian homes and institutions.

"I have three requests to make. The first is for an increase in the number of missionaries. The Japanese themselves are now asking for such an increase. Mr. Ebina named fourteen or fifteen cities that should be occupied by foreign missionaries. Second, salaries should be increased to enable missionaries to fulfill their social obligations, as they are more and more compelled to meet social demands. Third, the mission needs a large grant in order to be able to control more stations."

Teachers Specially Needed

Otis Cary, D.D., who is now on the return journey to his field after seeing his two-volume "History of Christianity in Japan" through the press, seconded and supplemented his colleague's statement: —

"I agree with Dr. Pettee in his views on the restrictions against the Japanese in this country. One president of the Doshisha came to the United States to live and wished to become a citizen, but was unable to do so. The Committee of Business Men from Japan will have an influence that will be felt.

"Taking all the societies together, I believe there are all the foreign missionaries in Japan that there ought to be. There is great need, however, to

keep up the teaching force in the Doshisha; they are calling for an English teacher there. Ten years ago there was much hesitation about sending out teachers under a three years' contract. It has now been shown that those who go out under such a contract, if they prove suitable men for the positions, are likely to become permanent additions to the missionary force."

Problems, Chiefly Educational

(Madura Field)

John P. Jones, whose recent book, "India: Its Life and Thought," has given him a recognized place among the authorities on that subject, pointed out some present difficulties, and how they are best to be dealt with:—

"Madura still requires our deepest thought and greatest helpfulness. In some respects there is greater need than ever.

"Our educational system in India has wonderfully developed in the last few years. Men to be sent out need to be educationalists, men who have an instinct for education, men who are specially prepared for that line of work. Large endowment is needed for Madura College. It is thought that a second-rate college cannot exist without an endowment of some $100,000. We have been without such an endowment and without a sufficient force of teachers. It is not only a matter of more professors and more money for the maintenance of the schools, but the demand for larger and better equipment, etc., is to be met. The government and university have repeatedly said: 'We will not allow you to go on unless definite security is given that the work will be carried on well.' This cannot be done without sufficient funds. We have been going along hoping against hope that something would turn up to help us out of the difficulty. Unless we can have help to develop the work and to put it on a sound basis, one that would satisfy the University Syndicate, the college might as well be given up at once. Give us an endowment of $200,000 for this college, and in five or ten years it would be one of the best institutions in South India. I believe in our institution thoroughly. If we are to bring to the people of India a knowledge of Christ, the acceptance of our faith must largely depend on our colleges.

"In the theological seminary we have the same problem. Endowment is much needed. Three times as much is annually expended for that institution as the amount granted by you. A headmastership and scholarships to the sum of $75,000 endowment should be secured for the seminary.

"India has awakened now from her slumbers, and needs men well equipped in the fundamentals of our faith and prepared to go out with power. We need such men, and let us have them."

LETTERS FROM THE MISSIONS

SHANSI MISSION

REASONS FOR HOLDING ON IN SHANSI

The account which Rev. Watts O. Pye gives of the situation on the Shansi field in his letter of June 7 from Fen-cho-fu presents strong reasons for continuing and re-enforcing the work there. He says in part:—

"The city work here is still growing toward a more peaceful and contented church. I am sorry to say that the country field is still in a serious condition. The church at Liu Lin Chen is still holding firm. Although a long three days' journey away in the western section of our field, this town has a larger number of Christians than has Fen-cho-fu itself. I have sent the ablest helper we have to them this spring, though doing so means we shall have to close the year with a debt. I cannot see, however, that we can do anything else, unless we are going to play the

coward and take the American Board off the field. If we do, who can look after them? There is but one other station, that of the China Inland Mission at Ping Yao, which lies on the other side of us, east of us. This field is west of us. Ping Yao is four days from it. If you go to the south it is a five days' journey to the nearest mission work. To the north they would have to go a two weeks' journey, while to the west it is nearly a month to the little Scandinavian Alliance Faith Mission, associated with the China Inland Mission. In Peking, Tientsin, Kalgan, Pao-ting-fu, etc., there are other boards at work, and any outstation or field which might have to be dropped would be cared for by them. In these great fields there is no other person or church to carry the work we drop. Not one of the nine outstations of this station which have been dropped could be taken by any other board. They all lie vacant and helpless. No man can look up into the face of our Lord and tell him that he wills these fields shall be dropped this way. If they can it is but another time when the prayer must go up, 'Forgive them, for they know not what they do.'"

CENTRAL TURKEY MISSION

A MAN TO THE RESCUE

The following extract from a letter of Rev. W. N. Chambers, written at Adana, August 23, was given to the newspapers shortly after it was received. Its exceptional news value was promptly recognized, and wide circulation has been given to it through the secular press. We are confident that our readers, though they may have seen this before, will welcome it here for re-reading and for future reference: —

"The hopelessly desperate element in the situation has been the supineness of the Turkish government. From the first the local government did virtually nothing to reassure the people and develop confidence. Parliament voted 30,000 Turkish liras ($130,000) for feeding the destitute. About half of this has been definitely accounted for; of the rest, much was sent to the villages and the treasury is now emptied, with the people hungry as before and depending upon the government dole.

"At this point a masterful young Turkish officer of less than forty years of age, who had active part in the revolution and marched with the Salonica army last April on Constantinople, appears on the scene, and the whole situation changes. He is a man of broad outlook, high aims, sympathetic temper, and very patriotic. He arrived here on Thursday evening. Within twenty-four hours he had government relief work reorganized on radical lines, and by Monday evening he had inaugurated the only effective reconstruction movement set in motion since the terrible month of April. He fairly trampled on a few strong prejudices. He organized a relief commission of twenty-three persons, only three of whom, besides himself, were Moslem, and six of whom were foreigners. With this commission he makes arrangements for the administration of over $800,000, which all realize to be entirely inadequate to the needs of the situation, and he secures the honest and effective handling of these funds by making the Imperial Ottoman Bank the custodian of the money, with a financial committee composed of himself and two foreigners.

"All of this was like a cooling, life-giving breeze from the sea to thirsty souls on the scorching sands. On the part of the Christians hope revived, confidence grew apace, and a quick response was made by them. For the last few days we hear much less of the sufferings from the massacre and the seeming supineness of the court-martial, and much of plans for finding occupation for the people and the reconstruction of the city and province. This man steadily refuses to have any one suspected of participation in the massacre as a member of any of his commissions. He is the first Turkish

MARASH AND MOUNTAINS FROM MISSION PREMISES

official I have met in thirty years of my service in this country with whom I find it a real pleasure to work. Taking him as a representative of the Macedonian Young Turk, I can easily conceive how the revolution of a year ago became possible. The other day he entered his office at 7 o'clock in the morning and left it at 7.30 in the evening.

"Are we catching at a bubble? I think not. It is true that this man is only one man, and one of the heaviest burdens in the country has been placed on his shoulders. But with a marvelous instinct he is gathering about himself men of serious mind, both Moslems and Christians of the various sects, and uniting them in a common cause. The Constantinople government has given credit for $1,300,000. One-third of this is for feeding and rehousing the destitute, one-third for helping small farmers in the way of a loan, one-third for loans to business and large farmers. This will do a great deal. The administration of these funds has begun on efficient lines. I feel convinced there will be little leakage. The governor evidently has also an iron hand or 'mailed fist,' a very necessary appendage for efficient service, and I feel sure that pilfering and malfeasance of any kind will be treated with little mercy."

AFTER-EFFECTS AT MARASH

When a storm has passed over and sky and sun are once more to be seen, it is an opportune time for making observations. Something of this kind is what Rev. F. W. Macallum does in the following account of conditions at Marash after the murderous tempest of last April had passed over the country: —

"Marash and vicinity are quiet outwardly, but neither Moslems nor Christians have really settled down. The government is acting very cautiously, and must do so in order not to rouse the fanaticism of the general Turkish population. A feeling of uncertainty pervades all classes. The effect on the Armenians is to make them wish to emigrate. Thousands of families are ready to go to America, if only they could get a little help to tide them over the first few months in their new home. Personally I wish such an arrangement could be made. If half the Armenian population of Turkey could

be transferred to various parts of North and South America, both those who would go and those who would be left would be in a much better condition than they are now. The danger of another massacre would be put off indefinitely, because one great reason of the massacres is the great number of Christians in the land. They are more intelligent and progressive than the Turks, and in spite of Moslem polygamy the Christian families are not only happier, but also usually larger than the others. So in a blind way the Turk, feeling his inferiority, uses his superior physical power to overthrow his rival.

A Circassian Convert

"I had a long talk this week with a very intelligent Circassian, who says he has been a Christian now for ten years. He had set out to demolish the Christian Scriptures, and for this purpose made a very careful study of the New and Old Testaments, and thought he had discovered discrepancies and contradictions sufficient for his purpose. Then he studied the Koran in the same way as he had studied the Bible, but as he went on the overwhelming superiority of the latter kept growing on him, until when he was through he found himself a believer in the trinity and a humble follower of Christ, his divine Saviour. He wants me to baptize him when the country settles down a little. It was he who saved the Armenians in the Groksun plain from massacre. He with some of his Circassian friends armed themselves, and told the mobs who had come at the call of the governor to plunder and kill, that it would be only over *their* dead bodies they (the mob) would be able to touch the lives of any of the Armenians. The mob did not dare to kill a single Armenian. This friend is a fine Turkish scholar, and is planning to write a book in defense of the doctrine of the trinity. He is well-to-do also, so there is no suspicion as to the motives leading him to take his present stand. He has made no open profession of Christianity."

MARATHI MISSION

THINGS THAT ENCOURAGE AT AHMEDNAGAR

Rev. Robert A. Hume, D.D., writing from Ahmednagar, August 30, instances several things of an encouraging character by which the work at that station is marked: —

Theological Classes

"In our theological seminary we have one class of seven men, now in their second year, which receives much of its instruction through the English language. Also we have a second class, consisting mainly of graduates, which is taking a post-graduate course. This class is in two sections; the members of one section having studied half the term have gone back to their work in the churches; the second section, consisting of twelve fine men, is now studying. All of these students are earnest, good men.

Additions to the Church

"Fifty-two persons have entered into covenant with the First Church of Ahmednagar on confession of faith within two months. Some interesting inquirers are likely soon to take the same step." How many churches in America can record so large an addition upon confession of faith in two months' time as ordinary regular growth?

Native Christian Representation

"Nothing is more significant as to real success than the testimony of outsiders who acknowledge that success. Just now in India one principal object of thought is how the people are to elect additional representatives for the imperial, provincial, and local councils, whom Lord Morley's new measures will allow the people to choose. The Mohammedans are pressing most urgently that everywhere there may be separate electorates composed solely of Mohammedans who can choose Mohammedan representatives. But all other communities are displeased that

the Mohammedans are pressing such sectarian and divisive claims. In a large conference in the Madras Presidency the Hindu president of the conference said: 'The Indian Christians of the Madras Presidency are a larger and more quickly growing community than their co-religionists in the north. Their population is already more than a million in this province, and they are an excellently educated community. Surely one of the two seats (for representatives in the provincial legislative council) may be given to them in view of their numbers and education.' Commenting on this address, the *Wednesday Review*, an influential magazine conducted by a Hindu, said: 'When Mohammedans who occupy not a very important position, so far as the Madras Presidency is concerned, are given separate representation on the councils, the native Christian community, who are more numerous and are much superior to Mohammedans in point of general culture, should also have a similar concession extended to them.'

Social Reform Movement

"One of the most important movements in India is called the Social Reform Movement, which seeks to create, strengthen, and concentrate public opinion on social reforms. This movement has taken up and emphasizes many of the efforts which missionaries have from the first worked for, such as the elevation of the depressed classes, a great abatement of old caste distinctions, the abolition of child marriages, the remarriage of widows, and female education. And everywhere one prominent reason urged for such reforms is that through freedom from such bad practices the Christian community is forging ahead of all others, and that it will soon absorb multitudes more from Hinduism if the Hindu community does not reform itself.

Census Indications

"Though considerable progress has been made in lessening child marriages, yet according to the last census in the Madras Presidency there were 21,010 married persons under five years of age, 140,824 between five and ten years of age, and 597,243 between ten and fifteen years of age. Such child marriages are one reason why, in the decade 1891–1901, the Hindu population increased only six per cent, the Mohammedan population increased nine per cent, and the Christians eighteen per cent.

"Such testimony from Hindu leaders and from the census is the most conclusive evidence that the Indian Christian community is rapidly growing in numbers, influence, and general power."

THE WIDE FIELD

INDIA

GROWING PUBLIC OPINION

In citing a recent utterance of a Bombay newspaper as indicative of a new public opinion which is forming in India, Rev. Robert E. Hume makes the following observation: —

"The assassination in London of Sir Curzon-Wylie, a secretary in the India office, and, it would seem, an unquestionably true and ardent friend of India, by an Indian young man who was stirred by false political agitators, has been arousing all over India a new and deeper consideration of the proper method of educating the youths of India who in government schools are, by reason of the policy of religious neutrality, debarred from all religious and moral instruction. There has arisen a very strong and evident consensus of opinion that while the education which the English *régime* has conferred upon India has been an enlightening and progressive agency, the lack of moral and religious influence in schools has been decidedly harmful. These recent assassinations, both in India and in England, are a direct consequence of this method

of godless instruction. The following declaration in the *Indu-Brakash* (*i. e.*, 'Light of India'), an influential native paper published in Bombay, is a good and a typical instance of the awakening of religious as well as of political aspirations in India during the present general awakening and of the generally favorable attitude toward Christian missions: —

"'It is religion, the greatest teacher of moral principles, that will revolutionize the moral tone of the Indian community. For, after all that is said in favor of political activities, it is the principles of morality inculcated in religion that go to build up character all around; and it is national character only that can uplift a fallen nation. It behooves, therefore, all lovers of India to strengthen the hands of our Anglo-Indian friends in their noble attempts to revive the religious spirit of our people.'"

JAPAN

THE TREND OF MISSION SENTIMENT

From what Rev. Arthur W. Stanford writes, August 23, from Karuizawa it appears that there is marked unanimity of sentiment among the several missions carrying on work in Japan and corresponding uniformity of attitude especially toward the matter of securing re-enforcements. He says: —

"It would be within the limit to say that no less than 115 new families for Japan, within the next five years, have been asked by the various missions during the last three months or so; while I have no sure basis of estimate for single ladies, I presume thirty would be under the limit. The Canada Methodists have taken the lead in this movement; their assistant secretary, Rev. T. E. Shore, has been here at their annual meeting and at their stations. They made a rough computation of the needs of the several provinces in which they work, getting the official returns for population for the provinces as units, then the proportions in cities and in small towns or villages. The conclusion was that eighty per cent lived in small towns and that less than seven per cent of the eighty per cent had been reached, in any sense, by Christianity; while in the cities Christianity has become known to a considerable percentage, though accepted by few. The great opportunity and call to this Methodist Mission seemed to be to go into village work, and they asked for thirty-four families within five years. Secretary Shore went home strongly impressed with the great opportunities in Japan. A Presbyterian missionary, the other day, estimated that not more than ten millions of Japanese had been touched by the gospel in the faintest degree, while only a very small fraction have been won as believers in Christ and followers of him.

"With our own mission extra families, and even more single ladies, could be wisely disposed of, and Mr. Ebina told us we should have twenty new stations, which would involve nearly or quite forty new families. But we need at once at least $5,000 more for general work in hand than you are likely to give us, and we need this money more than we need any more missionaries. It is poor policy to ask for re-enforcements when the soldiers you have at the front cannot be supplied with necessary ammunition. We must have the ammunition first."

THE PORTFOLIO

The Japan that Is to Be

What, then, of the future? That form of the Japanese verb to which Europeans have given the name "future tense" expresses in reality nothing more than probability, and however sure a person may be of the ultimate victory of Christianity, he may well hesitate about stating too positively when and how this is to be brought

about. There have, indeed, been some writers who declared that Japan will never become a Christian nation, but at the present day he who makes such an assertion must be a bold prophet and one who has given little study to the trend of events. It may be that the outward form of Christianity in Japan will never be like what is to be seen in England, America, France, or Russia; but what the past fifty years have seen accomplished ought to make even a person who does not recognize God's hand in history acknowledge a strong probability that ere many more decades pass away there will be a Christian Japan. What peculiarities of church government, philosophical dogma, and practical activities will prevail cannot be foretold except as some persons may be sufficiently wise to predict certain features from the past history and present characteristics of the churches. These churches must meet and solve problems such as have come to those of other lands and also some peculiar to themselves. Difficulties and dangers lie before them. It may be that at times the kingdom of God will seem to be making no progress and even to be losing ground; but those who have faith in God cannot doubt its final establishment in Japan, and they rejoice in the thought of how much this will mean for the regeneration of Asia, and for the hastening of the time when the whole world shall know and serve the living God.

Closing paragraph of Dr. Otis Cary's "History of Christianity in Japan."

The Missionary Book

There are regions of the earth still sealed, as you know, to the propagation of the name of Jesus by the living voice. Christ may not be proclaimed in Tibet; he may not be proclaimed, strange to say, in Nepaul, which is almost part of British India. He certainly cannot yet be proclaimed in Central Arabia. Yet there is not one of those regions, and not one of the other at present practically inaccessible regions of the earth, where it is not found that the Bible has been peacefully penetrating and preparing the way of its Lord's future triumph.

The late Rev. Mr. Reichart, missionary to the Jews in Cairo, undertook, as many missionaries do when needed, to be depository of the Bible Society there. In his depot one day he had a visit from a small party of Arabian Jews, who came from one of the remote, unknown central oasis districts of Arabia. There they had heard somehow of the shop in Cairo where the holy law was to be bought, and they came for Hebrew Old Testaments. Mr. Reichart very gladly supplied them, and before he fastened down the box, with earnest prayer and without a word to man, he put a Hebrew New Testament in, hidden with the Old. They went away, like Joseph's brethren, and then in a year or two there came the same men, or the like men, back again, and they brought a letter from their rabbi to the Christian priest at Cairo. What was it to say? It was to say how highly they valued the beautiful copies of the Law, Prophets, and Psalms, but also to say that, to their surprise, they had found along with them another book in the holy tongue, and that they had never heard of its existence, and that the personage it depicted — think of the isolation through the ages which this must have meant — the person of whom it spoke had never crossed their knowledge before, and that as they read of him in the holy words in this Book inclosed with their own Scriptures, with one mind they had come to the conclusion that he was Israel's Messiah, and from that day, said the rabbi of that Arabian solitude, "Our prayers to the God of Israel shall go up evermore in the name of Messiah Jesus." So the Book goes where man cannot, and the Lord goes with this Book. It is according to his promise that it shall not return unto him void. The Word of God liveth and abideth forever.

From an address by Bishop of Durham at the British and Foreign Bible Society Meeting.

THE BOOKSHELF

The Slavery of Today. By Charles A. Swan. New York: D. T. Bass. Pp. 202.

This is not a pleasant book to read. It is one chapter of horrors after another, with numerous pitiful pictures to intensify the realism of it. But so long as such horrors exist in any part of the world, it is in the interest of civilization and humanity that they be investigated and exposed. The author of this book is especially well qualified as an observer and recorder of the facts with which he deals, for his information is at first-hand, gathered on journeys which led him through hidden by-paths among peoples with whom he could speak in their own languages. If any one has the impression that slavery and slave trading are barbarities of the past he will be disabused of it by the contents of this book. Mr. Swan disclaims everything like prejudice against the European governments having colonies in Central Africa. These countries, including Portugal, have laws against the slave traffic, and his purpose, in common with all other Protestant missionaries, is to help that government and others to enforce their own laws, whether against native traders or officials who may have become corrupt and cruel.

OTHER BOOKS RECEIVED

"The Great White Plague," by Edward O. Otis, M.D. New York: Thomas Y. Crowell & Co. Pp. 330. Price, $1.00 net. "My Father's Business: Sermons for Children," by C. E. Jefferson. New York: Thomas Y. Crowell & Co. Pp. 276. Price, $1.25 net. "The Christian Ministry and the Social Order:" Lectures delivered in the course in Pastoral Functions at Yale Divinity School, 1908-09, edited by C. S. Macfarland. New Haven: Yale University Press. Pp. 303. "In an Unknown Land: A Journey through the Wastes of Labrador in Search of Gold," by Edward C. Robinson. London: Elliot Stock. Pp. 155. Price, 3 shillings net. "The Gate Beautiful," by J. R. Miller. New York: Thomas Y. Crowell & Co. Pp. 306. Price, 65 cents net. What Is Worth While Series: "Until the Evening," by Arthur C. Benson. "What They Did with Themselves," by Ernest H. Abbott. "Why Grow Old?" by Orison S. Marden. "The Master's Friendships," by J. R. Miller. "Homespun Religion," by Elmer E. Higley. New York: Thomas Y. Crowell & Co. Price, 30 cents net, each.

THE CHRONICLE

DEATHS

May 29. At Ebon, Marshall Islands, Rev. Alfred C. Walkup. (See page 473.)

September 29. At Newton, Mass., Mr. John P. Lovett. (See page 460.)

ARRIVALS IN THIS COUNTRY

September 26 At New York, Rev. and Mrs. Edward Fairbank, of the Marathi Mission

ARRIVAL ABROAD

August 22. At Benguella, West Africa, Mrs. Bertha D. Stover.

DEPARTURES

October 2. From Boston, Miss Lucile Foreman, returning to the Central Turkey Mission, and Miss Grisell McLaren, returning to the Eastern Turkey Mission. (See page 471.)

October 5. From San Francisco, Miss Olive S. Hoyt, returning to the Japan Mission, and Miss Rosamond C. Bates, to join the same mission; Miss Marion P. Wells, to join the Micronesian Mission. (See page 471.)

October 20. From San Francisco, Miss Mary E. Andrews, returning to the North China Mission, and Miss Delia D. Leavens, to join the same mission; Mrs. Alice M. Williams, returning to the Shansi Mission, and Miss Gertrude Chaney, to join the same mission. (See page 471.)

October 27. From Vancouver, Dr. and Mrs. E. L. Bliss and Mrs. G. M. Newell, returning to the Shansi Mission, and Rev.

and Mrs. Edwin D. Kellogg, to join the same mission. (See page 471.)

November 2. From San Francisco, Dr. and Mrs. Otis Cary, returning to the Japan Mission; Miss Grace Wyckoff, returning to the North China Mission, and Miss Lucy I. Mead and Rev. and Mrs. A. B. DeHaan, to join the same mission. (See page 471.)

November 9. From San Francisco, Rev. Obed Johnson, to join the South China Mission. (See page 471.)

November 16. From San Francisco, Miss Alice P. Adams, returning to Japan Mission.

DONATIONS RECEIVED IN SEPTEMBER

NEW ENGLAND DISTRICT

Maine

Bangor, 1st Parish Cong. ch., 75, Central Cong. ch., 75, Hammond-st. Cong. ch., 75, all toward support of missionary,	225 00	
Ellsworth, Mrs. Maria B. Perry,	2 50	
Gardiner, Cong. ch.	14 25	
Hampden, Cong. ch.	2 24	
Lewiston, Pine-st. Cong. ch.	46 00	
Milltown, Cong. ch.	12 20	
Phippsburg, Cong. ch.	6 25	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 750; State-st. Cong. ch., for work of Rev. R. A. Hume, 217.50; O. C. Gould, 45.38; Friend, 100,	1,112 88	—1,421 32

New Hampshire

Amherst, Cong. ch.	5 50	
Bath, Cong. ch.	11 55	
Boscawen, 1st Cong. ch.	32 00	
Bretton Woods, Friend,	10 00	
Candia, Cong. ch.	13 19	
Chester, Cong. ch.	6 44	
Dunbarton, Cong. ch.	11 70	
Hollis, Cong. ch.	6 00	
Lee, Cong. ch.	1 00	
Manchester, 1st Cong. ch., 116.57; Franklin-st. Cong. ch., 42.50,	159 07	
Milton Mills, Cong. ch.	1 60	
North Hampton, Cong. ch.	5 50	
Pittsfield, Cong. ch.	4 20	
Plymouth, Cong. ch.	12 42	
Wakefield, 1st Cong. ch.	7 25	
Washington, Cong. ch.	3 50	—290 92
Less.—Newcastle, in October *Herald*, Cong. ch. should read 5 instead of 15,		10 00
		280 92

Vermont

Benson, Cong. ch., toward support Rev. E. A. Yarrow,	21 41	
Brandon, Cong. ch. Ladies' Miss. Soc.	6 00	
East Berkshire, Cong. ch.	8 00	
East Braintree and West Brookfield, Cong. ch., toward support Dr. C. W. Young,	26 00	
East Brookfield, Cong. ch., toward support Dr. C. W. Young,	7 15	
Fair Haven, 1st Cong. ch.	33 35	
Georgia, Cong. ch.	6 66	
Guilford, Cong. ch., add'l,	50	
Manchester, Cong. ch.	169 51	
North Bennington, Cong. ch.	75 46	
Peacham, Cong. ch., toward support Rev. C. K. Tracy,	74 65	
Putney, Cong. ch.	16 00	
Rutland, Cong. ch., toward support Rev. E. A. Yarrow,	68 60	
Thetford, 1st Cong. ch., toward support Dr. C. W. Young,	28 20	
Waterbury, Cong. ch.	11 51	
Westford, Cong. ch., for Shao-wu,	10 00	
Weston, Cong. ch.	8 00	
Williamstown, Cong. ch., toward support Dr. C. W. Young,	12 35	
Windham, Cong. ch.	21 00	—604 35

Massachusetts

Andover, West Cong. ch., 32; Mrs. Elbert S. Porter and Elsie C. Porter, 10,	42 00	
Berkley, Cong. ch.	9 00	
Brookfield, Cong. ch.	30 00	
Brookline, Harvard Cong. ch.	149 00	
Cambridge, North-av. Cong. ch.	500 00	
Conway, Cong. ch.	32 91	
Edgartown, Cong. ch.	7 50	
Gilbertville, Trin. Cong. ch.	75 00	
Housatonic, Mrs. M. S. Ramsdell,	10 00	
Ipswich, 1st Cong. ch.	20 00	
Leominster, Francis A. Whitney,	15 00	
Middleboro, North Cong. ch., 33.70; 1st Cong. ch., 17.11,	50 81	
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge,	104 42	
New Bedford, Trin. Cong. ch.	59 95	
Newton, Eliot Cong. ch.	102 00	
Newtonville, Friend,	25 00	
Northampton, W.	241 13	
North Carver, Cong. ch.	14 00	
Paxton, Cong. ch.	27 31	
Pepperell, Cong. ch.	17 38	
Plymouth, ch. of the Pilgrimage,	59 40	
Royalston, 1st Cong. ch.	10 00	
Salem, Tab. Cong. ch.	50 00	
Sandisfield, 1st Cong. ch.	6 00	
Somerville, Mrs. Jane H. O'Brion,	10 00	
South Hadley, Cong. ch.	16 05	
Springfield, South Cong. ch., Friend, 200; Olivet Cong. ch., 13.55; North Cong. ch., Mrs. Julius W. Brown, 10,	223 55	
Tewksbury, Cong. ch.	10 65	
Waquoit, Cong. ch.	3 00	
Wayland, Trin. Cong. ch.	2 00	
Wellesley, Mrs. M. L. Hubbard, 30, Ethel D. Hubbard, 30, both for Sholapur,	60 00	
Westminster, 1st Cong. ch.	50 40	
Whitman, 1st Cong. ch.	14 00	
Worcester, Mrs. John E. Day, 10; May Poole, 10,	20 00	
——, Friend,	5 00	
——, Interest,	1 66	—2,074 12
Less.—Newton Center, 1st Cong. ch., paid Euphrates College,		50 00
		2,024 12
Legacies.—Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l,		16 00
		2,040 12

Rhode Island

Bristol, 1st Cong. ch.	40 00	
Pawtucket, Park-pl. Cong. ch., for work in Turkey,	11 35	
Providence, Union Cong. ch.	234 50	
Woonsocket, Globe Cong. ch.	35 22	—321 07

Young People's Societies

NEW HAMPSHIRE.—Canterbury, Y. P. S. C. E., for work in China, 5; Loudon, Y. P. S. C. E., for Mt. Silinda, 2; Troy, Y. P. S. C. E., toward support G. M. Newell, 18.75,	25 75
VERMONT.—Ludlow, Jun. Y. P. S. C. E.	5 00
MASSACHUSETTS.—Berkley, Y. P. S. C. E., 3; Boston, Union ch. Y. P. S. C. E., for Mt. Silinda, 30; Lynn, North Y. P. S. C. E., for Sendai, 25; Plainfield, Y. P. S. C. E., toward support Rev. C. T. Riggs, 35,	93 00
	123 75

Sunday Schools

MASSACHUSETTS.—Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. Mary Fairbank, 25; Quincy, Bethany Bible class, for Harpoot, 15; Somerville, Broadway Cong. Sab. sch., for Mt. Silinda, 30, 70 00

MIDDLE DISTRICT

Connecticut

Branford, Cong. ch.	60 00	
Bridgeport, Italian Cong. ch.	1 00	
Bristol, Cong. ch.	75 00	
Cheshire, Estate Henry Gaylord,	25 00	
East Hampton, Cong. ch.	3 36	
East Litchfield, A friend,	15 00	
Enfield, 1st Cong. ch.	10 00	
Hartford, Park Cong. ch., toward support Rev. A. B. DeHaan, 150; 1st Cong. ch., 109.98; Geo. G. Williams, 500,	759 98	
Higganum, Cong. ch.	6 00	
Manchester, Mrs. Lucy G. Spencer,	2,000 00	
New Britain, Cong. ch.	450 00	
New Haven, ch. of Christ, Yale University, 206.55; Friend, 1,000,	1,206 55	
New Preston, Cong. ch. and Soc.	70 50	
North Madison, Cong. ch.	13 56	
Old Saybrook, Cong. ch.	51 62	
Plainville, Cong. ch., 15; Swedish Cong. ch., toward support Rev. and Mrs. C. E. Ewing, 4.50,	19 50	
Salem, Cong. ch.	27 25	
Salisbury, Cong. ch.	38 42	
Thompson, Cong. ch.	14 00	
Trumbull, Cong. ch.	8 50	
West Haven, 1st Cong. ch.	17 00	
Woodstock, Cong. ch.	19 00	
——, Cash,	250 00	
——, Friend,	10 00	—5,151 24

New York

Buffalo, W. H. Hill,	10 00	
Friendship, E. N. Wasson,	20 00	
Homer, Cong. ch.	6 00	
New York, Harriet S. Niles,	17 50	
Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Raynolds,	34 35	
Summer Hill, Cong. ch.	10 37	——98 22
Legacies.—Brooklyn, Hiram G. Combes, add'l, less expenses,	88 22	
Rochester, Herbert S. Wilbur, by Rochester Trust and Safe Deposit Co., Ex'rs, 300, less tax,	285 00	——373 22
		471 44

New Jersey

Chester, Cong. ch.	17 40

Pennsylvania

Delta, Cong. ch.	2 63	
Devon, Alice W. Gulick,	10 00	
Philadelphia, Mrs. Sarah R. Weed,	100 00	——112 63

Ohio

Ashland, Cong. ch.	31 22	
Atwater, Cong. ch.	10 50	
Brownhelm, Cong. ch., add'l,	2 25	
Clarion, Cong. ch.	45 00	
Cleveland, Kinsman-rd. Cong. ch.	18 00	
Columbus, Plymouth Cong. ch.	33 58	
Garrettsville, Cong. ch.	5 00	
Lafayette, Cong. ch.	4 00	
Lodi, Cong. ch.	25 00	
North Amherst, Cong. ch.	8 62	
Oberlin, 2d Cong. ch.	75 07	
Rootstown, Cong. ch., toward support Rev. and Mrs. A. B. DeHaan,	100 00	
South Radnor, Cong. ch.	5 00	
Strongsville, Cong. ch., Rev. C. H. Van Auken,	5 00	
Washington, Cong. ch.	7 90	
West Andover, Cong. ch.	10 00	
——, Eastern Ohio Welsh Asso.	7 00	——393 14

North Carolina

Bethel, St. Augustine Cong. ch.	50	
Dudley, Cong. ch.	1 00	
Graham, Cong. ch.	2 00	——3 50
Legacies.—Southern Pines, C. D. Tarbell, by E. F. Tarbell,	25 00	
		28 50

Florida

Daytona, E. M. Condit,	500 00

Young People's Societies

CONNECTICUT.—Deep River, Y. P. S. C. E., 1; North Madison, Y. P. S. C. E., 10.50; Windsor, Y. P. S. C. E., 6, 17 50

Sunday Schools

CONNECTICUT.—Greenwich, 2d Cong. Sab. sch., toward support Rev. Lewis Hodous, 16.73; Middletown, 1st Cong. Sab. sch., 25; New Britain, South Cong. Sab. sch., 8.15, 49 88

NEW JERSEY.—Nutley, St Paul's Cong. Sab. sch. 20 00

OHIO.—North Amherst, Cong. Sab. sch. 80

70 68

INTERIOR DISTRICT

Tennessee

——, Woman's Miss. Union of Tennessee,	5 00

Louisiana

Manchester, Cong. ch.	8 35

Texas

Dallas, E. M. Powell,	25 00

Illinois

Abingdon, Cong. ch.	34 04	
Chicago, Victor F. Lawson,	250 00	
Evanston, Cong. ch., B. F. Homer,	50 00	
Forrest, Cong. ch., Mrs. Tewksbury,	10 00	
Lagrange, Cong. ch.	31 00	
Lyonsville, Cong. ch.	7 59	
Morrison, Robert Wallace,	200 00	
Odell, Cong. ch.	50 00	
Olmstead, Cong. ch.	2 50	
Roscoe, Cong. ch.	2 67	
Villa Ridge, Cong. ch.	3 00	
Wheaton, College ch., for Ing-hok,	11 05	
Wilmette, 1st Cong. ch.	60 00	——711 85

Michigan

Grand Rapids, Geo. P. Rowland,	15 00	
Lake Linden, Cong. ch.	5 25	
Northport, Cong. ch.	7 08	
Olivet, Cong. ch.	12 60	
Wheatland, Cong. ch.	7 00	
Ypsilanti, 1st Cong. ch.	25 00	——71 93

Wisconsin

Amery, Cong. ch.	1 95	
Burlington, Plymouth Cong. ch., toward support Dr. C. T. Rife,	65 00	
Eau Claire, O. H. Ingram,	500 00	
Genoa Junction, Cong. ch.	10 00	
Hartland, Cong. ch.	8 55	
Huron, Cong. ch.	3 65	
Lake Geneva, 1st Cong. ch.	22 97	
Martin, Cong. ch.	1 50	
Mukwonago, Cong. ch.	1 25	
Plymouth, Cong. ch.	33 38	
Potosi, Mt. Zion Cong. ch.	5 00	
Racine, C. E. Vanzant, for Mt. Silinda,	15 00	
South Milwaukee, 1st Cong. ch., toward support Rev. Dana I. Grover,	39 00	
Waupun, Cong. ch.	37 70	
Whitewater, Cong. ch.	14 50	——759 45

Minnesota

Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 173.53; Fremont-av. Cong. ch., 48.02,	221 55	
Northfield, 1st Cong. ch., toward support Dr. Percy T. Watson,	93 82	

St. Paul, People's Cong. ch., of which Ladies' Soc., 25, 50 00——365 37

Iowa

Alexander, Cong. ch. 3 00
Cedar Rapids, 1st Cong. ch. 56 56
Cresco, Mrs. D. M. Walton, 3 00
Fayette, Cong. ch. 5 00
Hartwick, Cong. ch. 8 00
Iowa City, Rev. J. E. Jones, 1 00
Mitchellville, Sarah Rosenberg, 1 00
Mount Pleasant, 1st Cong. ch. 39 00——116 56

Missouri

Amity, Cong. ch. 2 00
Kansas City, Westminster Cong. ch. 516 00
St. Louis, M. F. Williams, 15 00——533 00

South Dakota

Alcester, Cong. ch. 6 65
Badger, Cong. ch. 6 00
Frankfort, Mrs. D. M. Colton, 200 00
Gothland, Cong. ch. 2 75
Hot Springs, Wm. Black, 5 00
Lane, Cong. ch. 5 00
Meckling, Cong. ch. 4 50
Ree Heights, Cong. ch. 23 00
Waubay, 1st Cong. ch. 4 20——257 10

Nebraska

Cowles, Cong. ch. 5 00
Creighton, Cong. ch. Woman's Soc., for Pang-Chuang, 15 00
Grand Island, Chas. H. Tully, 5 00
Inland, Ger. Cong. ch. 20 00
Pierce, 1st Cong. ch. 17 00
Spencer, Cong. ch. 13 00
Verdon, Cong. ch. 43 00
West Hamilton, Cong. ch. 3 09——121 00

Kansas

Atchison, Mrs. Sarah K. Stebbins, 5 00
North Topeka, Cong. ch. 9 00
Olathe, Cong. ch. 10 00
Partridge, Cong. ch. 20 01
Seneca, Cong. ch. 15 00——59 01

Colorado

Colorado Springs, Alfred A. Blackman, 10 00

Young People's Societies

Alabama. — Beloit, Union Y. P. S. C. E., for China, 2 00
Illinois. — Avon, Y. P. S. C. E., for Adana, 12.50; Chicago, 1st Y. P. S. C. E. (South Chicago), 15; do., Miss. Study and Prayer Union of Moody Bible Institute, for Mt. Silinda, 12.50; Granville, 1st Y. P. S. C. E., for Arupukottai, 30; Highland, Y. P. S. C. E., 6.25, 76 25
Iowa. — Cedar Falls, Y. P. S. C. E., 5.80; Cedar Rapids, 1st Y. P. S. C. E., 10, 15 80
Nebraska. — Omaha, 1st Y. P. S. C. E. 5 29
99 34

Sunday Schools

Illinois. — Glencoe, Cong. Sab. sch. 3 50
Michigan. — Bass River, Cong. Sab. sch., 1; Lake Linden, Cong. Sab. sch., 4.93, 5 93
Iowa. — Harlan, 1st Cong. Sab. sch., 21.64; Cedar Rapids, 26.55, 48 19
Nebraska. — Norfolk, 1st Cong. Sab. sch., for Shao-wu, 30; Sutton, Cong. Sab. sch., 4.70, 34 70
92 62

PACIFIC DISTRICT

Idaho

Mountain Home, Woman's Miss. Soc. 10 00

Washington

Coupeville, Cong. ch. 22 00
Seattle, Plymouth Cong. ch., toward support Rev. E. W. Ellis, 200 00——222 00

Oregon

Ashland, Cong. ch. 3 40
Beaver Creek, Ger. Cong. ch. 10 00
Eugene, Fairmount Presb. ch. 2 50
Forest Grove, Cong. ch. and Y. P. S. C. E. 54 45——70 35

California

Niles, Cong. ch., add'l, 8 50
Oakland, Pilgrim Cong. ch., W. W. Madge, for native teacher in India, 30 00
Palo Alto, Cong. ch., add'l, 15
Redlands, 1st Cong. ch. 150 00
Ventura, Cong. ch. 10 00——198 65

Territory of Hawaii

Lihue, Kauai, Mrs. M. S. Rice, 250 00

Young People's Societies

California. — Little Shasta, Y. P. S. C. E., 3; Long Beach, Plymouth Sen. Y. P. S. C. E., 18.50, 21 50

Sunday Schools

California. — Los Angeles, Vernon Cong. Sab. sch., for Mt. Silinda, 30 00

MISCELLANEOUS

Canada

Montreal, Mabel Moeser, of which 5 for Sholapur, and 5 for Ing-hok, 10 00

China

Pang-Chuang, E. Gertrude Wyckoff, 10 00

South Africa

Natal, A friend, 10 00

Glenbrook Missionary Society Fund

Connecticut. — Glenbrook, Union Memorial ch., for two native workers in India, 13 44

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*

Toward building for Marsovan Girls' School, 1,900 00
For traveling expenses, Miss Harriet C. Norton, 37 40
For grant for hospital, Madura, 100 00
For medical aid at Abbie B. Child Memorial School, Diong-loh, 25 00—2,062 40

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 507 50

2,569 90

Additional Donations for Special Objects

New Hampshire. — Bath, Cong. ch., for Boys' School for Blind, Bombay, 4; Brookline, Mrs. C. H. Russell, for work, care Dr. C. T. Sibley, 2; Manchester, Electa M. Priest, for pupil, care Rev. Wm. Hazen, 15; West Lebanon, Rev. Edward L. Gulick and family, for pupil, care Rev. H. G. Bissell, 15, 36 00
Vermont. — Georgia, Cong. ch., for work, care Rev. A. W. Clark, 3 15
Massachusetts. — Amherst, North Cong. ch., Howard A. and Emma Parsons, for use of Dr. G. C. Raynolds, 12; Boston, Friend, for work, care Rev. C. R. Hager, 35; do., Friends, by Rev. G. H. Gutterson, for Pasumalai College, 4; Concord, Thomas Todd, for hospital work, care Dr. H. N. Kinnear, 5; Monson, Friend, for work, care Dr. C. T. Sibley, 15; Somerville, Highland Cong. ch., Women Workers, for boys' school, care Rev. E. H.

Smith, 10; Southfield, Y. P. S. C. E., for work, care Rev. L. S. Crawford, 5.50; South Framingham, Anonymous, for addition to Mardin High School building, care Rev. R. S. M. Emrich, 100; Springfield, Carrie L. King, for work, care Rev. Robert E. Hume, 25; Stockbridge, Emilia F. Brewer, for scholarship, care Rev. T. D. Christie, 40; West Brookfield, Cong. Sab. sch., for work, care Rev. George P. Knapp, 5, 256 50

RHODE ISLAND. — River Point, Herbert M. Clarke, for hospital work, care Dr. H. N. Kinnear, 2 00

CONNECTICUT. — Hartford, Young People's Assoc., 1st Baptist ch., for work, care Dr. J. H. Ingram, 3; Middletown, 1st Cong. Sab. sch., for high school, Erzroom, 25; New Britain, Memorial service for Rev. D. Miner Rogers, for work, care Miss O. M. Vaughan, 100; Newington, Y. P. S. C. E., for pupil, care Mrs. C. D. Ussher, 25; do., Agnes W. Belden, for work, care Dr. H. N. Kinnear, 1; New London, Mrs. J. N. Harris, toward completion of church, care Miss Laura Farnham, 1,500; West Hartford, Elmwood Cong. ch., Bissell Mission Band, for work, care Rev. H. G. Bissell, 7; West Haven, 1st Cong. Sab. sch., for maintenance of house boat, care Rev. Geo. H. Hubbard, 25; do., Y. P. S. C. E., for native worker, care Rev. G. H. Hubbard, 24; West Suffield, Benj. Sheldon, for hospital, care Dr. H. N. Kinnear, 2, 1,712 00

NEW YORK. — Binghamton, Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; New York, Dr. and Mrs. S. M. Zwemer, for preaching the gospel to the persecutors at Adana, 25; do., Friend, for hospital work, care Miss Maria B. Poole, 25; Osceola, Florence M. Griffith, for orphan work, care Rev. Geo. P. Knapp, 12; Riverhead, Sound-av. Cong. ch., for pupils, care Miss E. C. Clarke, 62.21; Troy, Rev. and Mrs. Lewis E. Carter, for hospital work, care Dr. H. H. Atkinson, 25, 172 21

NEW JERSEY. — Keansburg, Fanny M. Hill, for work, care Rev. Henry K. Wingate, 100 00

PENNSYLVANIA. — Haverford, W. W. Baker, for pupil, care Miss Mary E. Kinney, 54 00

OHIO. — Mr. and Mrs. Fred Brown, for use of Rev. and Mrs. W. H. Sanders, 5; Kent, Jun. Y. P. S. C. E., for work, care Rev. Thos. King, 2; Oberlin, Shansi Memorial Asso., Oberlin College, for native helper, care Rev. P. L. Corbin, 62.50; do, Mr. and Mrs. E. L. Clarke, for native pastor, care Rev. Geo. D. Wilder, 15; do., Mrs. P. A. Crafts, for native helper, care Rev. Geo. D. Wilder, 15, 99 50

KENTUCKY. — Louisville, Miss M. Diehl, for hospital work, care Dr. H. N. Kinnear, 10 00

INDIANA. — Lafayette, 2d Presb. ch., for scholarship, care Rev. T. D. Christie, 50 00

OKLAHOMA. — Stillwell, B. T. Hill, for hospital work, care Dr. H. N. Kinnear, 1 00

ILLINOIS. — Chicago, Grace Cong. ch., Friend, for native helper, care Rev. H. G. Bissell, 6; Peoria, Miss M. H. Bradley, for work, care Dr. H. N. Kinnear, 5; ———, Friend, for work, care Rev. S. C. Bartlett, 1, 12 00

MICHIGAN. — Grand Rapids, South Y. P. S. C. E., 8, do., Wallin Memorial Y. P. S. C. E., 3, do., East Y. P. S. C. E., 1.50, do., Smith Memorial Three O'Clocks, 1, all toward support Samuel L. Caldwell, 13 50

WISCONSIN. — Stanley, Andrew and Alice Dawn, for orphanage, Harpoot, 2 00

MINNESOTA. — Hutchinson, 1st Cong. ch. Woman's Miss. Soc., for pupil, care Mrs. G. G. Brown, 6; Minneapolis, Pilgrim Cong. ch., Chas. H. Wingate, for work, care Rev. Henry K. Wingate, 100; do., Plymouth Cong. Sab. sch., Men's Club Bible class, for native teacher, care Rev. Alden H. Clark, 60; Royalton, St. Agnes Guild, for pupil, care Miss E. M. Atkins, 5; St. Cloud, Gertrude Cambell, 20, Bessie Cambell, 10, for pupils, care Miss E. M. Atkins, 30; St. Paul, Rev. Geo. S. Biscoe, 5, Mrs. Ellen Savage, 5, both for hospital, care Dr. H. N. Kinnear, 10, 211 00

IOWA. — Almoral, Cong. Sab. sch., for pupil, care Miss Mary L. Daniels, 15; Independence, Rev. and Mrs. W. S. Potwin, for use at Sivas station toward advancing the educational work toward self-support, 1,000, 1,015 00

MISSOURI. — Trask, Sarah G. McAllister, for work, care Dr. H. N. Kinnear, 1 00

KANSAS. — Norton, Beatrice Baker, for Bible-woman, care Rev. Theodore S. Lee, 37 50

NEVADA. — Reno, Mrs. Jean Cutting, for pupil, care Miss Belle Nugent, 15 00

IDAHO. — Weiser, Mrs. H. A. Lee, for work, care Rev. Wm. N. Chambers, 5 00

WASHINGTON. — Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10; Spokane, Thomas H. Prince, for orphanage, Harpoot, 20, 30 00

OREGON. — Eugene, 1st Y. P. S. C. E., for work, care Mrs. Elizabeth R. Ennis, 10; Forest Grove, Cong. ch. and Y. P. S. C. E., for hospital work, care Dr. H. H. Atkinson, 16; Portland, Rev. J. H. Dickson, for pupil, care W. E. Hitchcock, 6, 32 00

CALIFORNIA. — Martinez, Mrs. Lucy Mooar Hale, of which 50 for work, care Mrs. C. A. Clark, and 50 for work, care Rev. C. R. Hager, 100 00

HAWAII. — Honolulu, G. P. Castle, for work, care Rev. C. R. Hager, 100 00

CANADA. — Ottawa, Mrs. W. G. Charleson, for pupil, care Miss Annie E. Gordon, 25; do., Mrs. J. Thorburn, for do., 10, 35 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For use of Miss E. M. Chambers,	33 00	
For work, care Miss J. L. Graf,	7 20	
For pupil, care Mrs. F. D. Wilder,	30 00	——70 20

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer*

For use of Miss C. R. Willard,	120 00	
For use of Miss M. S. Wiley,	120 00	
For use of Miss E. F. Richter,	10 00	
For pupil, care Rev. J. C. Perkins,	15 00	——265 00
		4,440 56
Donations received in September,		22,301 82
Legacies received in September,		414 22
		22,716 04

The New Hiram Bingham

MASSACHUSETTS. — Holyoke, Helen T. Whitten, 5 00

CONNECTICUT. — Avon, Cong. Sab. sch., 3; Jewett City, Cong. Sab. sch., 5, 8 00

NEW YORK. — Eldred, Cong. Sab. sch. 15 00

PENNSYLVANIA. — Wheatland, Cong. Sab. sch. 1 00

OHIO. — Cleveland, Kinsman-rd. Cong. Sab. sch. 5 00

OKLAHOMA. — Binger, Cong. Sab. sch. 2 00

MINNESOTA. — Minneapolis, Plymouth Cong. Sab. sch. 18 28

CALIFORNIA. — North Berkeley, Jun. Y. P. S. C. E., 9.55; Port Costa, 1, 10 55

64 83

Albanian Work

ILLINOIS. — Chicago, Mrs. Mary W. Borden, 5,000 00

Work in the Philippines

SOUTH DAKOTA. — Redfield, L. W. Black, 20 00

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Expense

MICHIGAN. — Galesburg, Woman's Auxiliary, 5 00

MINNESOTA. — Crookston, Rev. and Mrs. C. C. Warner, 10 00

15 00

SURVEY OF THE FIELDS, 1908–1909

By Assistant Foreign Secretary ENOCH F. BELL

LOSS AND GAIN

We think first of those of our number who have been called to the higher service. They number nine, not counting Mrs. Ursula Stanley, of Tientsin, whose death was reported just before we went to press last year. These names include some of the Board's greatest missionaries: Henry J. Bruce, the veteran of Marathi; Hiram Bingham, the saint and translator; Alfred C. Walkup, who loved to be called a missionary; William S. Ament, beloved friend and counselor of China; Mrs. Hannah L. Hartwell, of Foochow, Mrs. Hattie C. Hazen, of Madura, Miss Mary B. Daniels, of Japan, and Miss May Chapin who worked in coöperation with the North China Mission—all good examples of the best arm of the Lord in missionary work, the American woman. The crown of martyrdom fell to D. Miner Rogers, of Hadjin, Central Turkey.

Thirty-three have found it necessary to sever their connection with the Board; twenty-three have been sent as recruits. The net loss in our missionary force, therefore, since the last annual meeting has been nineteen, though we do not count the five newly appointed missionaries who cannot go out this year.

ANNIVERSARIES

Personal jubilees among the missionaries of Constantinople; the joint jubilee of evangelical bodies in Bulgaria; the jubilee going on in Japan as we go to press; the seventy-fifth anniversary of the Madura Mission and the seventy-fifth and hundredth now being planned for in South Africa and Marathi, respectively: these have served a large purpose in producing for the Board and missionary plenty of inspiration from the past and renewed courage and zeal for the future. We cannot justly claim every social, moral, and civic advancement in the nations where we work, but we can be justly proud of the Board's large share in the world's uplift, and can take heart from the fact that as hitherto the Lord has blessed us, so hereafter will he use us in his great transforming purpose for the world.

LITERARY WORK

Our missionaries are nothing if not scholarly. They are especially in evidence along literary lines. This past year has noted an unusual activity in Bible revision in Africa, Bulgaria, India, China, Japan, Mexico, and the Islands. Certain of our missionaries have been called to serve with representatives of other boards in this interdenominational work.

Standard books have also been published by some of our missionaries, notably that by Dr. Jones, of Madura, on "India, Its Life and Thought" (Macmillan), and that by Dr. Otis Cary, of Japan, "History of Christianity in Japan" (Revell).

AFRICA

Official Attitude. Conditions are improving in this land of race questions. It is still true that not as much is done for the Negro in South Africa as a growing number of sympathetic colonists and officials would desire. Our Zulu Christians are not yet allowed to build their own churches or to have their own preachers, except upon practically impossible conditions. Nor is it yet permissible for an Afro-American

to take up missionary work in Natal under the Board, it having been ascertained that the government there reaffirms its opposition to the admission of any American Negro missionaries. Nevertheless, governmental sympathy with the work of uplifting the native is becoming more and more pronounced. The perennial and vexatious land-tenure question seems nearer settlement than ever in favor of the Zulu's being granted a perpetual leasehold. Government, too, has taken a sympathetic attitude toward the education of the native. It has approved of a scheme for establishing a center of co-educational normal work in our school at Amanzimtoti, and has given its authority to the securing of additional teachers at its own expense. Possibly it may decide to have its own normal school later, as is now rumored, yet the fact will remain that the government has practically pledged itself to the support of normal work in behalf of the native. The Advisory Board of Native Education, representing both the government and the missionary force, has revised the school code governing native schools. Hereafter the regulations pertaining to native education will be submitted to this Advisory Board for action before being published. In Rhodesia the government has withdrawn the restriction upon the teaching of Dutch in the Chimanimani school at Melsetter, and has provided a teacher for the school, thus removing prominent objection raised by the Boer settlers. All promoters of Christian civilization are earnest in their hope that the new confederation of states in South Africa will mean better opportunity for the promising Zulu and a larger step forward towards his genuine Christianization.

In Portuguese territory there is considerably less sympathetic support of evangelical missionary work. The local government in and around Beira has not made it easier for us to find and place a man there, though it is by no means avowedly hostile. With reference to our Portuguese territory in West Africa, it must still be reported that Dr. Stover is held at Lisbon, though Mrs. Stover and daughter have gone on to West Africa. Yet in fairness to the central government should it be said that many embarrassments can be caused by designing traders, state ecclesiastics, and unsympathetic local officials.

Union Education. The world movement toward missionary union has reached Africa. Our Zulu Mission and that of the United Free Church of Scotland have agreed upon a method of coöperation by which the boys and girls of each mission will be educated in our Jubilee School at Amanzimtoti, and the theological students trained at the Free Church Seminary at Impolweni. Each board has supplied a man for the teaching force, they one for Amanzimtoti, and we one for their seminary.

Curing Tropical Diseases. Our missionaries in Africa, like those in other fields, make a good deal of the industrial and medical agencies. The African needs to be taught both to work and how to work with his hands, and industrial plants like that at Mt. Silinda in Rhodesia are working wonderful cures. As great a need, too, is met by the medical missionary, notably in West Africa, where of the twenty-five missionaries three are recognized physicians and surgeons, and pretty nearly all the rest constant if not regular practitioners. There are also two physicians in Rhodesia and one in the Zulu Branch. There were treated in our African missions last year upwards of 30,000 patients.

Our medical missionaries are more and more finding it necessary to take special courses in tropical diseases, and the Board is hoping that different medical schools in America will supply these facilities, so that our missionaries may not have to go to Europe for the purpose.

Results. The total number of native

laborers in our African missions amounts to 813 and the communicants 6,164; 689 added by confession; the schools numbered 110 all told, with 235 teachers; and the total number under instruction 8,107.

CHINA

China has a new emperor and a new regent. The cry, "China for the Chinese," is becoming more and more distinct. Railways built and operated by Chinese are being pushed as never before. "Self-governing Societies" are cropping up here and there looking toward constitutional government, though the missionaries tell us that there is as yet little idea among the masses as to what a constitution means, and as little power of self-regulation and sacrifice to be governed by one. The Chinese postal system has had a marvelous expansion, now covering in its routes nearly 90,000 miles, and having increased in its number of post offices twenty-five per cent during the past year. It is hardly necessary to state that these increased railroad and postal facilities, together with more of an independent spirit among the Chinese, can be used in making Christian missionary influence much more extensive and effective.

Government or private education has made but little progress during the year, yet great plans have been in evidence. The general reaction against Japan has lessened the number of Chinese students in Japan, while the generosity and honesty of America have stimulated the Chinese government to use the indemnity money returned for the purpose of educating some of its choicest young men in American schools and colleges. Another important fact to be noted in this connection is the great interest shown by some of the Western nations, notably England, Germany, and America, in plans for assisting the Chinese government to enter more vigorously upon the new education. Furthermore, the meeting last May of the Educational Association of China, representing the mission schools of that nation, emphasized the peculiar opportunity of the Westerner in helping China build itself into a modern, united nation.

The international opium conference, too, at Shanghai, in March, must have proved to China that she has many friends in the West in her struggle against death.

The Board has four missions in China: one, North China, covering the most progressive province, Chihli, and the most populous, Shantung; another, Shansi, farther inland, the land of mines and bankers, the cradle of emperors. Then there is the Foochow Mission, south of Shanghai, in a vastly populous district; and fourth, the South China Mission, at work in and around the busiest and perhaps most enterprising centers of China, Hong Kong and Canton.

We have not space enough to write of the work in these missions in detail. We can but mention the union educational and medical institutions in and around Peking, where the Board, joining with the English Mission and with the American Methodists and Presbyterians, is proving that it is better to have one strong institution than three or four weak ones; the reputable Foochow College, whose trustees have just been incorporated under the laws of Massachusetts; the work in South China, partly supported by the Chinese of America and Canada. Nor can we more than note that the medical work of North China, Shansi, and Foochow has found increased opportunities and improved facilities for its influence for Christ, except that it should be said that the proposed Judson Smith Memorial Hospital at Tai-ku is still waiting for those friends of our late and honored Secretary who will supply the building needed.

For North China *rehabilitation* is the key word for the year. The process of

rebuilding the stations destroyed by the Boxers has taken unprecedented steps forward. This is especially true of Lintsing, in the Shantung province. The remanning of the mission so long, though necessarily, delayed has also been pushed. Eight were appointed last year for North China, and one more family and one physician authorized to be found. Of these recruits four have either reached or started for the field. The Kalgan station is still held by the Board, though the Woman's Foreign Missionary Society of the Methodist Protestant Church has appointed a man to coöperate with the mission in working that field. Dr. Ament's place as pastor at Peking and general leader of the Chinese forces there has been partially filled by a Chinese. Pastor Li has commended himself to his colleagues, and bids fair to bring about another great step toward the day when all the work in China shall be self-supporting and self-directing.

For Shansi the word is *revival*. The civic and social awakening in the province has not been without its reflex action upon the Christian work. The missionaries believe that the political changes and the new reform movements arousing the people to political and social self-consciousness have stirred the churches to a consciousness of their responsibility and their strength in a manner which is unmistakable. The mission has felt the effect of a great spiritual revival also, the direct outcome of which was the reorganization of the Tai-ku church, broken up in 1900 by the Boxers. The congregation at Fencho-fu has doubled in numbers, a fact that has meant such an overtaxing of the seating capacity of the church as to necessitate the exclusion of some of the men from the Sunday services and all of the women, even though an extra morning service was maintained. At Tai-ku there has been evident a renewed enthusiasm in the plans for the development of the Oberlin Educational Movement.

The Foochow Mission has been perfecting its plan of *readjustment*. The Men's Hospital has been moved into the city proper, where the expanding school for boys is located, and the woman's medical work is being transferred to the suburbs, alongside of the girls' school at Ponasang. South China continues to face various needs and possibilities with a small but virile force. The mission will be reënforced by one man this fall.

In the four China missions there are nearly 11,000 communicants, 891 being added during the year. Five thousand and eighty-nine pupils were enrolled in our schools. The "native" force, including pastors, preachers, teachers, and Bible-women, numbered 572.

INDIA

The American Board has been at work for nearly one hundred years among the Marathi-speaking peoples in and around Bombay; for seventy-five years among the Tamils of South India, with Madura as the center; and over ninety years in the Jaffna Peninsula of Ceylon. It has therefore had not a little to do with the uplift of India through its 111 churches, with their 417 pastors, preachers, Bible-women, and their 15,665 communicants, and its 536 schools and colleges, counting their 1,123 teachers and 28,469 under instruction. Though working in what is perhaps the least responsive soil of the world, so far as readiness to assume self-support is concerned, the Board has seen no little progress made towards the goal of healthy independence. The increase in gifts for religious work from the churches in our three India fields has been good and in some instances most gratifying. The latest report shows native contributions for church work to be $12,679, a gain of over a thousand

dollars for the year and an increase of more than one hundred per cent over the gifts made twenty-five years ago by practically the same churches. In at least one case the native Christians have doubled their gifts during the year, and this, too, by giving two-tenths of their meager incomes.

Union continues to suggest the word for the trend of events in this mighty empire. The process of enlargement and unification under the British rule has reached its highest mark up to date. Railroads, postal service, publications in English and vernacular languages, educational requirements of government, and political discussions have all made steady progress toward the weakening of caste, the destroying of religious, racial, and commercial antipathies, and the bringing of the people into a closer life together. Nationalism, especially among the student classes, continues to assert itself, though held in check as much by the wise Hindu leaders, who know the value of British government, as by the inertia of the masses and the protective measures of the government. India is feeling her oneness as perhaps never before, in spite of great racial and religious differences.

In all this enlargement and unification our India missions have taken no unimportant part in that they have helped to elevate the lower classes, to honor womanhood, and to provide proper education for the masses. Our missionaries are recognized by intelligent men throughout India as devoted and successful laborers in the work of bettering Indian society. Nor has this political agitation and national impulse towards more self-government been without a beneficent influence upon the native church. It has produced more self-respect and independence, though this is by no means an effect as far-reaching as one might suppose who has read the press accounts.

Our three India missions have ever been at the front in union movements among the foreign boards and churches at work in the empire. Hardly a year passes without some new union schemes being reported as an advance upon those preceding. We in America would do well to study such movements towards organic unity and federation upon this mission field. This can be said even though all the plans for union proposed and adopted have not yet become fully operative. Last year we reported a union of Presbyterian and Congregational churches into a "United Church of South India." A Union Theological College for South India is to be started within a few months, to be supported by the missions of the London Missionary Society, the United Free Church of Scotland, the English Wesleyan, and the Dutch Reformed Missions, and if possible by our own Madura Mission. In the Marathi field we hear of a proposed scheme of federation where organized union with missions of other churches is not yet feasible. A union paper is now in vogue in Madura.

In mission administration there has been a distinct effort made the past year toward a better unity. Marathi has organized a Mission Educational Board to meet at the various stations in turn, with the purpose of unifying the entire educational work of the mission, heading up in the advanced mission institutions at Ahmednagar. In Ceylon—a mission, by the way, as united and as compact as any—there are hopes, if not actual plans, for union educational work. In Madura a district conference of all the organized churches within the bounds of the mission is likely to be determined upon this month, the object being to provide an organization by which the churches shall control and carry on the work properly belonging to them, receiving aid for the present from the Madura Mission. The more money the churches raise the more their authority. The plan is intended to bring the

pastors and churches together in such a way as to quicken their sense of responsibility and to fulfill the Board's policy of creating a self-supporting and self-extending, as well as self-directing, Church.

THE ISLANDS

The death of Dr. Bingham and Captain Walkup, and the loss of the little missionary vessel, *Hiram Bingham*, have cast such a gloom over the *Micronesian* work as almost to obscure the successes of the year. Yet attention should be called to the beginning of rebuilding operations on Kusaie and to the revival at Ocean Island, where during the year 300 conversions were reported from among the natives and foreign laborers. For two communions the church added 168 to its rolls. The Sunday school was quite unique in that it included at least five different languages. Large numbers of Bibles, hymn books, and other publications were distributed during the year on Nauru and the Marshall group as well. The last great work of Dr. Bingham, the Anglo-Gilbertese Dictionary, has had a fair sale. The transfer of the work in the Caroline Islands to the Liebenzeller Mission of Germany has been fully accomplished, except in the case of Truk, where the Misses Baldwin still have charge of the girls' school. It is our earnest hope that the German society will be able to send two young women to Truk soon to relieve these devoted women.

The work in the *Philippines* has received a new impetus in the combined efforts of the evangelistic and medical missionaries, the medical work proving an effectual "open sesame." The missionaries have had to endure many trials and have passed creditably through one exciting native mutiny. The two chief reasons for rejoicing are, first, the conversion of the first Filipino converts, which took place in October, 1908, six adult Filipinos, two women and four men being baptized; and second, the securing of the services of an efficient Filipino evangelist.

At *Guam* very little progress was possible, largely owing to the uncertainty of the disposition of the work. If any two workers need to be constantly remembered in the prayers and sympathies of the American people it is Mr. and Mrs. Case, the only two Christian workers upon that far-off island in the Pacific.

JAPAN

There is perhaps more of a religious crisis in Japan than ever before, especially among those who have responsibility for the educational development of the nation. There is a general desire among these leaders for religion in the educational system, and that religion, too, which has the greatest moral vigor and which can therefore best improve the life of the individual and of society. Two great popular movements have arisen, one that emphasizes the sufficiency of the Imperial Rescript to meet all the moral needs of the education of the youth of the land, and the other an attempt to reinstate Confucianism with its doctrine of heaven as the source of moral law and honor. There are not wanting many who set forth the claims of Christianity as the ethical religion needed. As the missionaries say, the hopeful feature in all these movements is that religion has ceased to be a thing of contempt among men. Christianity need not fear the most searching examination and test at such a crisis.

The Board and mission have had the privilege of seeing the wisdom of their policy verified during recent years in the establishment of a "naturalized" Christian Church in Japan. The Kumi-ai body is completely independent, strong, vigorous, missionary. Sixty-eight of the hundred churches of its fellowship are self-supporting and the rest receiv-

ing aid from a Kumi-ai Home Missionary Society. The communicants number 15,000, adding last year seven per cent of their membership, not to speak of their bringing fifteen churches into self-support. The quality of their leadership is unquestionably good, for during the past forty years large intellectual and spiritual forces have accumulated among the Japanese for the evangelization, not only of their own land, but also of the East in general. Our American brethren at Seattle, Portland, and elsewhere in the Pacific States will testify to the ability of some of these Kumi-ai leaders, whom they recently welcomed as "missionaries" to the Japanese on the coast.

In relation to these virile, independent churches the mission has reached the second stage, that of coöperation; and both bodies at present writing seem to have taken the past year a long step forward in working out the problem. It should first be stated, however, that while the missionaries work with an independent body of Japanese churches, the mission preserves its identity and carries on its work along evangelistic and educational lines. About one-half of the missionaries are engaged in direct evangelistic work, a little more than a third in the work of education, while the remainder distribute their efforts over various forms of service. In evangelistic work the mission has eleven organized chapels, which eventually will become in time regular Kumi-ai churches. Twenty-four pastors and evangelists and twelve Bible-women assist the missionaries. The membership of the churches for which the mission is solely responsible is 1,155, of whom 234 were added by confession. One thousand and twenty children are in the twenty-eight mission Sabbath schools. In educational work, also, the mission has its distinct responsibility. The institutions which can be considered as under mission control are the Woman's Bible Training School, the Glory Kindergarten in Kobe, the Girls' School and Night School in Matsuyama, the kindergartens in Kyoto, Maebashi, and Tottori. The Hanabatake primary and night schools should also be included in this number. Kobe College, a few years ago, was put under the direction of a board of managers, the large majority of whom, however, are missionaries. Last year these institutions enrolled 852 and graduated eighty-one.

In educational work the most pronounced example of coöperation is in connection with the Doshisha. The 706 students in the academy, college, and theological departments of this university are under the control of Japanese trustees, though upon that board some missionaries are included. Several of the missionaries in Kyoto teach in this Japanese institution, and help in every way to carry out the first great principle of Christian coöperation laid down by Dr. Davis and Neesima at the very outset.

But this year the special example of coöperation to be noted is that relative to the evangelistic work at Niigata. Here the mission and Kumi-ai churches agree to work the field through a joint committee, consisting of Mr. Pedley, of Maebashi, and two prominent Kumi-ai leaders. The solution seems to be a happy one and the way is being blazed for further coöperative work along evangelistic lines. The Japanese brethren are more and more willing to express their appreciation of what the American Board missionaries have done for them and for Japan. Men like Mr. Ebina are even pronounced in their opinion that the missionaries ought to stay and cooperate with the Kumi-ai churches practically *ad infinitum*, or until a thousand independent churches can be established and until the foreign missionary work of the Kumi-ai churches in Korea, China, India and other fields can be well under way. In other words, so long as the missionary is willing to carry out the

policy of the American Board in establishing self-supporting, independent churches, and to coöperate humbly yet aggressively with the Kumi-ai brethren, he is needed and even desired.

That there is still a great need for missionary work in this "Key to the Orient" is obvious to one who is acquainted with the great portions of the Japanese nation yet unevangelized. There still remain over 30,000,000 Japanese who know little more of Christianity than its name. Entire provinces, each with over a million souls, have not a single self-supporting church and few if any Christians. The mission feels that steps should at once be taken looking toward an early and large increase of our evangelistic forces. The doors are wide open and "the hinges taken off."

PAPAL LANDS

It is doubtless true that Protestantism has much to learn from the unsurpassed ecclesiastical and missionary organization of the Roman Catholic Church. On the other hand, it is a self-evident fact that the Roman Church is at its best wherever it has to live in evangelical atmosphere. Certainly the work done by the American Board in Papal Lands for the last forty years has had a large share in helping the priest-ridden people of Mexico, Spain, and Austria adapt themselves to the new life and liberty of the age. As the rights of human liberty, free speech, free press, popular education, have become more generally recognized and experienced, the vigor of evangelical missions has been increasingly felt. In the three Papal Lands in which the American Board is at work, the doors are ever opening to our twenty-five missionaries and their ninety-five native colleagues. Gradually barriers are being burned away and opposition is becoming less and less potent. In Mexico, for example, the missionaries are free to place preachers, pastors, and teachers and to open schools in any part of the vast Mexican field without any special hindrance. To be sure, there is still much persecution for those who separate themselves from the old church and continued opposition upon the part of some ecclesiastics to evangelical effort; but this is not sufficient to deter our workers, nor to prevent the continual healthful growth of the evangelical communities. The spirit of enlightenment has entered Papal Lands to remain, and thus our opportunity grows.

In Mexico much time, money, and energy are given to educational and to evangelistic work, the communicants in the churches numbering twice as many as those in the schools, and the missionaries coöperating extensively with the efficient Mexican pastors. The work in Austria is almost wholly church work and Bible distribution. The work in Spain is perhaps more educational than evangelistic, though Dr. Gulick has developed and sustained a fine work among the churches. A good proportion of the 1,633 students in our seventy-two schools in Papal Lands were from non-Protestant families; in some instances such students numbered three-fourths of all those enrolled. The fifty-nine organized churches report 3,672 members, an increase of 306 for the year.

The publication work of the three missions was not as large last year as would have been the case had there been more funds in hand, yet 2,412,800 pages were circulated, mostly in Austria. The colportage work was good, especially in Austria, where it is more of a distinct feature of missionary enterprise than in either Spain or Mexico. It is in such work that the Board is grateful for the coöperation of the Bible and Tract Societies of America and Great Britain. A notable need in the work for Papal Lands is the increase of the native force. It would be well indeed if funds were in hand to make this possible.

TURKEY

The Field. We are the only American missionary society with established stations at work in the Turkish empire north of Syria and Arabia, with the exception of portions of territory in and near Antioch and Tarsus. It is a field as large as the eight largest states around Chicago, and includes as many souls. In area it is over five times as big as New England, and its population is three-fifths as dense. It is a strategic field, for it includes Constantinople and the country nearest and dearest to the very heart of the empire. We work for Turks as well as Armenians, and for Greeks as well as Bulgarians. Our missionary force numbers 191 and the native colleagues 1,159.

Our missionary aim is to help Turkey in every way we can. We would give that people the best we have and bring out the best that they have, so that eventually they may be at their best in every particular. Nor is our work to be spoken of as a crusade against any religion. It is rather an attempt to make Christ a fulfillment of God's truth and law wherever that may be found in religion. We do not hesitate to say, however, that in addition to our work for Protestant churches we are desirous of seeing the Armenian and Greek Churches aroused to their great missionary calling, and of helping reveal to the Moslem millions the Messiah of the human heart. To this end we use no sword or firearm. Christ's love must be the fire and Christ's truth the force to weld the elements of Turkey together, until in reality as well as in name there may be liberty, equality, and justice everywhere. To make him known we spend our money, and the missionaries their lives.

The year has shown advancement in various ways, in spite of the uncertainty and confusion due to the new political conditions and of the embarrassing insistence of some students that liberty must mean license. Albania has been explored by a choice deputation, and clearer ideas as to policy and method in that newest field of ours thus made possible. The Evangelical Greeks of Salonica and vicinity have asked to come in under the care of our European Turkey Mission, though the Board unfortunately has no money to give to this important work. The church work has gone on as usual in twenty-one stations and 310 outstations. To our 1,159 native laborers 113 have been added. There are 15,625 communicants. There is a dearth, however, of students for the ministry.

Reaction and Recovery. The overshadowing events of the year in Turkey were: the massacres in the Adana district, the capture of the palace at Constantinople by constitutional troops, the deposition and imprisonment of Abdul Hamid, and the consecration of his brother as Mehmed V. One familiar with the problems facing the Young Turks upon the convening of the first Ottoman parliament, December 17, 1908, scarcely dared hope that the new could displace the old without a prolonged struggle. The deep-rooted race prejudice and jealousy, together with the old Sultan's religious and financial power, were guarantees enough of trouble. But no one dreamed of a reaction so sudden and deadly as that which took place last April. As it was, we are told that if the officials in Adana had been as loyal to the constitutional government as those in other Turko-Armenian centers the massacres would never have taken place.

We need not try, however, to explain the cause of the Adana massacres. Suffice it to say, with the new governor of Adana, that "in the change from autocracy to a constitutional government in an untimely way and for the moment the atmosphere was poisoned and people were stirred up to this horrid slaughter." Large hopes inspired the missionaries,

pastors, and delegates as they gathered for their annual meeting at Adana in the spring. There were but few clouds, when suddenly the storm burst. April 14, 1909, was the memorable day.

The carnage was awful. A score of pastors and preachers, one noted college professor, and hundreds upon hundreds of Armenian Christians were ruthlessly murdered. Thousands upon thousands more were left homeless and destitute, and starvation conditions followed. Our Protestant community suffered exceedingly. The large, prosperous church of Adana was reduced to dependence, losing 120 of its congregation, its church, school, and parsonage, and sustaining private losses to the amount of nearly $400,000. The Hassan Beyli and Kessab churches, two of the leading churches of the station, were burned. Three parsonages and four schools were also burned, including that at Kessab. In Antioch only three men of the Protestant congregation survived. Hadjin lost its entire force of pastors. The church buildings in three other outstations escaped burning, but were plundered and desecrated. The contributions for support of the pastors have already fallen off nearly forty per cent, whereas in other years there was a steady increase in native contributions. The greatest loss sustained by the Board was that of its missionary, D. Miner Rogers.

"The only light upon the sad scene," as Dr. Strong, with characteristic optimism, says, "came from the heroic faith and Christian devotion of both missionaries and people." Major Doughty-Wylie, the British vice-consul, who was a tower of strength to the missionary and Christian, verified this when he said that the people who ought to get the rewards were the "gallant men and women of the American Mission, who worked through the storm and are still working, regardless of their own losses and troubles." Another "light," moreover, is that of the new governor of Adana, representing the best of the Young Turk party. Those who know him best speak of him as a man of "broad outlook, high aims, sympathetic temper, and intense patriotism." His prompt and efficient measures for relief and rehabilitation have already acted like a "cooling life breeze from the sea to thirsty souls on the scorching sands." The hope of the Christians has been revived and their confidence grown from day to day. "Less is now heard," continues Mr. Chambers, of Adana, "of the sufferings from the massacres and from the seeming supineness of the court-martial." Plans are being pushed toward securing occupation for the people and toward the reconstruction of city and province. Business is picking up, thanks to the loans of the central government. The new governor has gathered both Moslems and Christians of serious mind about him, and has united them apparently in a common cause of reconstruction. A new fellowship between small groups of Armenians and Young Turks, which has stood the severe tests of the massacres, is a reassurance that race hatred can be overcome. Prospects are brightening.

Educational Emergency. Events of the year show conclusively that a missionary emergency exists. Our work of "educational evangelism" has never been so imperatively needed. This is true, not merely because thousands are demanding education where hundreds did before, but also because the very permanence of constitutional, representative government depends upon the enlightenment of the people. Men are needed who can think and pray in the light of God's truth. The government today is not one of the people and by the people, though avowedly for the people, yet it must become popular if it is to remain permanent. And this is possible only through the enlightenment of the masses. We must, therefore, strengthen our in

stitutions. We must seize our opportunities, yes. But more, must we rise to the help of a government and people who need at once our assistance in making liberty permanent. This is not a matter of politics; it is a matter of the eternal salvation of a race. With freedom assured and a people growing in intelligence and character, the seed of Christ's truth will have a soil that is productive beyond measure.

And what a plant we have! Institutions of all grades and sizes, from the primary and secondary up to the college and theological seminary, have already been established and developed at great cost of money and energy in Constantinople and other strategic centers in European and Asiatic Turkey. Of those now supported by the Board there are 370 common schools, forty-four high schools, eight colleges, one normal and five divinity schools. Woman as well as man has been taught to think and pray and how to be a living epistle of Christ, known and read of all. Hundreds have gone forth from the atmosphere of these Christian institutions to be real lights to the ignorant and superstitious, rocks of righteousness to the vicious, strong bulwarks to the helpless and the oppressed, and inspiring aids to the good. We have reason to believe that no matter what profession or trade they may have taken up, they will be increasingly helpful in leading a people out into more of an intelligent conception of their rights and privileges as a free, united people under God. At present there are 21,959 studying in these institutions. More must be sent forth, however, to help guide the present movement in Turkey towards a permanent, constitutional government into ethical and religious channels.

This can be said without our being at all misunderstood. We have no intention of meddling in politics, or sustaining any revolutionary propagandism, or fostering any disintegrating tendencies. We are only concerned with providing the intelligence, the moral vigor, and the religious vitality necessary for the salvation of the nation. The government is Mohammedan. Whether it can be both Mohammedan and constitutional is a question that we do not have to answer Many Turks believe that it can be; more think not. Whatever it is in its religious sanction, it must become more and more popular. We must, therefore, bear our part by greater educational aggressiveness in the spirit of the living God; and the sooner the better. May the Board soon have a working Higher Educational Endowment Fund!

A Call to Optimism. We can take courage from the prophecy of Drs. Herrick and Greene, uttered upon the occasion of their rounding out a combined one hundred years of experience in Turkey: "We bid all who come after us to work with a confidence unshaken, that an advance in the years to come in all departments of our common work will be with accelerated velocity; that this work will do more than any other agency to contribute to the safe and permanent establishment of real liberty and constitutional government, and to the final triumph of the kingdom of God and to the Church of Christ in this land."

OUR RESPONSIBILITY AND ACTIVITY

Our missionaries have put a great deal of time and thought upon the question of our responsibility abroad. They believe that though figures can never express adequately or convey forcibly to our minds the immensity of the task which in the providence of God we have undertaken, a few figures nevertheless may be suggestive. Within the boundaries of our twenty missions alone there are upwards of seventy-five millions who look to us and to the native churches we have planted, rather than to any other board or churches, for a saving and life-giving knowledge of Jesus Christ. We

can get some conception of this if we think of our own American population, with its diversity of race and religion, of language and cosmopolitan characteristics. To evangelize in the broadest sense of the term this heterogeneous people of ours, in a land where we have the enormous help of a public opinion trained for generations through the church, the school, and the home, and therefore well acquainted with the first principles of Christian living, is a task that but suggests what we have undertaken in Africa and India, China and Japan, Turkey, the Islands of the Sea, and Papal Lands. Vast tracts of territory within our mission fields, or else adjacent thereto, including millions upon millions of ignorant, superstitious, spiritually and physically helpless fellow-beings, hold a morally inert society as yet untouched. To meet this "responsibility" of ours we are told that we should have at least 1,300 missionaries, whereas we have less than 600; that our native force should be over 12,000, though now it is far less than half that number; that our church members should be counted by the millions, though now the full force of Christ's church in these fields—if figures merely are the criterion—forms but a thin picket line. What are seventy-five thousand among as many millions? So far as dollars and cents are concerned, too, we are spending less than a million, when twice as much is demanded for our best work in meeting this great responsibility.

How discouraging these facts might become, especially when we note the rapid increase in prices the world over and the corresponding difficulty of sustaining the work already established! Nevertheless it is a fact that no one can be anything but encouraged and hopeful when he knows of the forces already set in motion; when he realizes that the Church of Christ has been established in all lands never to be uprooted; that, not to speak of the thousands who have gone forth from our institutions into active life, nearly 80,000 of the youth of these nations are now breathing the Christian atmosphere of our 1,500 schools, colleges, and seminaries, preparatory to being messengers, conscious or unconscious, of modern science and Christian truth and life into hundreds of dark corners of the earth; that millions of pages of Scripture and other Christian literature have this last year passed through the hands of our missionaries and other native workers into thousands of homes; that through nearly 10,000 surgical operations and over 250,000 treatments our hospitals and dispensaries have dissolved much unjust prejudice and cut a way into the very heart of humanity surrounding our medical missionaries. What all this means in creating "atmosphere" can be felt rather than expressed, in such a way, too, as to inspire new courage and determination. Upon the principle of the conservation of energy—as true in the spiritual realm as in the natural—nothing has been lost. Rather is it an indisputable fact that God's truth is marching on, never to be frustrated; that what He has wrought through our missionaries this past year has set in motion ever widening circles of spiritual vitality which are stirring more than the surface of human life even unto the uttermost limit of our fields. Surely the past is but an earnest of what we can make the future if we will.

GENERAL SUMMARY, 1908–1909

Missions

Number of Missions	20
Number of Stations	107
Number of Outstations	1,395
Places for stated preaching	1,876

Laborers Employed

Number of ordained Missionaries (8 being Physicians)	169
Number of Male Physicians not ordained (besides 14 women)	20
Number of other Male Assistants	12
Number of Women (14 of them Physicians) (wives 185, unmarried 195)	380
Whole number of Laborers sent from this country	581
Number of Native Pastors	263
Number of Native Preachers and Catechists	617
Number of Native School-teachers	2,488
Bible-women	408
Number of other Native Laborers	788
Total of Native Laborers	4,564
Total of American and Native Laborers	5,145

The Churches

Number of Churches	584
Number of Church Members	73,761
Added during the year	5,914
Whole number from the first, as nearly as can be learned	205,327
Number in Sunday Schools	76,629

Educational Department

Number of Theological Seminaries and Training Classes	15
Students for the Ministry	207
Students in Collegiate Training	1,855
Boarding and High Schools	144
Number of Pupils in these Schools	14,197
Number of Common Schools	1,309
Number of Pupils in Common Schools	48,854
Whole number under instruction	70,979
Native Contributions, so far as reported	$262,764

A PORTION OF THE REPORT OF THE PRUDENTIAL COMMITTEE FOR THE HOME DEPARTMENT

1908-1909

The Year Past and the Year to Come

For the sake of convenience in reporting, we gather under the head of the Home Department all the activities of the Board which relate to the support, promotion, and administration of the work, aside from the special functions of the Treasury Department. What has aptly been called "the home base of missions" is here passed in review. Having in mind certain new and peculiar features connected with the operations in the Home Department during 1908–09 and the special opportunities of the year upon which we are about to enter, it seems best to divide the report into two sections, under the title, "The Year Past and the Year to Come."

Receipts for the Year

For the first time in six years the Board closes with a credit balance. While technically there remains a debt of $35,585.38, this amount is amply covered by reliable subscriptions in the hands of the treasurer of the Joint Campaign Fund, Dr. Lucien C. Warner. We may say, then, that the Board is free from debts, old and new, and able to look the future square in the face. During the past thirty years the Board has reported a deficit at the end of fifteen different years, so that the record stands even for that period. But for the past six years the record of indebtedness stands unbroken. In 1906, it is true, the account was squared before the annual meeting, so that we were able to celebrate the Haystack Centennial with a doxology. Under the circumstances there is much to encourage us in the present situation, and we must not fail to make the most of it in our future plans.

The receipts, $947,163.25, or $953,573.69, if we include the gifts to the new missionary vessel, *Hiram Bingham*, are the largest in the history of the Board, and make an impressive showing. They suggest that the long sought goal of $1,000,000 is not as far off as some have supposed.

The gain in our receipts over 1908 is $115,574.54, if we include the *Hiram Bingham* contributions; and it is worthy of note that this gain is fairly well distributed among the different sources of revenue. The full statement of the Treasurer makes it unnecessary to enter into an analysis of our receipts in this report.

In order that the Board may better understand the situation as to the giving of the churches, we print below a table showing the per capita gifts for a period of seven years. Two sets of figures are presented, one showing the per capita giving based upon the donations of the living, and the other the per capita giving based upon the total receipts of the Board. The donations of the Woman's Boards are included in these tables.

Year.	Church members.	Gifts from living donors.	Per capita.	Income from all sources.	Per capita.
1903	652,849	$561,323.22	.8598	$719,153.82	1.1015
1904	660,400	563,000.59	.8523	703,601.61	1.0654
1905	673,721	561,469.17	.8333	730,220.58	1.0838
1906	684,322	714,825.69	1.0445	891,978.88	1.3034
1907	696,723	623,087.36	.8943	813,555.53	1.1676
1908	708,553	607,667.90	.8576	817,351.05	1.1535
1909	719,965	712,964.95	.9917	953,573.69	1.3244

In the following table we give the record of the total gifts to the Board for a series of years, omitting legacies and interest, and also omitting all gifts to the Woman's Boards, the purpose being to record the benevolence of the living to the treasury of the American Board in distinction from the treasuries of coöperating societies.

1900	$301,761.72	1905	$322,192.44
1901	310,542.26	1906	470,073.95
1902	290,224.70	1907	356,328.87
1903	330,754.11	1908	353,318.46
1904	327,669.36	1909	444,219.81

Missionary Re-enforcements

The year has not brought to us as many candidates qualified for missionary service as we could wish. As the years go on the problem of securing an adequate force of new workers is becoming exceedingly serious. At the present time there are about fifty positions on the foreign field for which we are seeking workers. The list calls for thirteen ordained men, three physicians, and two educational missionaries. Among the needs of the Woman's Boards are five physicians, four normal teachers, five evangelistic workers, and a large number of general teachers. The full time of the Home Secretary for a year, at least, might wisely be devoted to the securing of the needed reënforcements, and were it not for the heavy demands upon the department in looking after the financial interests of the Board much more time would be spent among the colleges and seminaries to which we look for our recruits. We are anxious to emphasize this pressing need of the Board the more because an erroneous idea seems to prevail among the churches and our educational institutions. It is generally supposed that we are holding back candidates because of lack of funds. While our financial situation has not warranted any large increase of our missionary force, there are certain crying vacancies on the field which the Prudential Committee have felt compelled to recognize and for which the Home Secretary has been authorized to secure applicants. The record of missionary appointments for the year is not at all reassuring so far as numbers are concerned, although we are thankful for the splendid young men and young women

whose names are given below and who have offered themselves for the work. We regret also to call attention to the fact that of the twenty-three who have received appointment (against twenty-nine last year) six are detained in this country for at least a year, while one has been obliged to withdraw entirely.

The Year to Come

An important consideration in determining the financial program which we have followed during the past year was the great value of entering upon our centennial year free from debt and with our faces turned squarely toward the future. To have been handicapped by indebtedness at this time would have been to lose in large measure the special advantage afforded by the rounding out of our first hundred years as a Board. As it is we are now clear of the past and ready for an advance movement on an extensive scale. The year upon which we now enter should be in every sense

A Great Missionary Year

How shall we make it so? Fortunately we have abundance of good material ready to our hands. In the Apportionment Plan, the Laymen's Missionary Movement, and the Endowment Scheme for our Higher Educational Institutions, we find three lines of activity already marked out for us, and only waiting a favorable opportunity in order that they may become effective in a large way. If we report a considerable gain in our current receipts and permanent funds a year hence, it is likely to occur through the effectiveness of these special plans. Giving, then, to these agencies the prominence they deserve, we will outline a program for the year under twelve heads.

1. *Financial Objective.* Through the Apportionment Plan we are committed to a benevolent budget for the denomination which contemplates $1,000,000 a year for the American Board. Of this sum $560,000 is expected of the churches for the work of the Board proper, $300,000 for the work of the three Woman's Boards, and the balance it is calculated should be covered by the average receipts from legacies and interest. The one plain duty before the denomination at the present time is to raise the budget, and so far as the Board is concerned the present year affords the best possible opportunity. Plainly our objective for the general giving of the churches should be $560,000. That would mean a gain of $142,743 over the past year (aside from what was contributed for the debt) and of $167,710 over the year before. Such an additional sum applied judiciously would materially strengthen and advance our work in nearly every field. Coming after fourteen years of grinding economy and retrenchment, it would hearten our missionaries immeasurably. A larger objective might be urged and certainly should be kept in mind as an ultimate goal, but for the present it is all important that we accomplish this particular thing we have set about to do.

The method known as the Apportionment Plan now has almost universal

indorsement among us, having been approved by the National Council and some twenty-six state conferences. After the past two years of discussion and experimentation, the year has come when the thing should be carried through, and unless we mistake the spirit of our churches earnest efforts will be made in that direction by the missionary committees in state conferences and local associations. Each benefiting society, however, must urge its own claims and uphold the scheme as a whole if we are to see success this coming year. If the Corporate Members of this Board will apply themselves to advancing the apportionment idea in their local churches and the ecclesiastical bodies with which they are connected, they will render a large service not only to this Board, but to all our Congregational societies.

Undoubtedly there are and will be infelicities in the working of so extensive a plan as this; but the spirit of coöperation is in the air, and it is evident most of our churches are ready for such a union movement. If Congregationalists are to do their missionary work properly they must do it together. To do it together requires some plan. The Apportionment Plan has been decided upon as, all things being considered, the best possible. The first duty of the hour, then, is to raise the budget.

2. *Non-contributing Churches.* A feature in the Board's work which never fails to cause astonishment when mentioned in public is the large number of churches which make no contribution whatever to foreign missions. During the past year, out of 6,006 Congregational churches, 2,450 sent no gift to the Board, either to our own treasury or the treasury of a Woman's Board. The year before the figure stood at 2,217. Has not the time come for the wiping out of this sad record? The Prudential Committee propose as one feature of our year's work an earnest effort to secure a gift from every Congregational church on our lists. We would aim at an absolutely clean record in this respect. We believe if we set about to accomplish this thing it can be done. The following plan is suggested. Let the non-contributing churches be divided among the Corporate Members for cultivation. Counting upon 300 Corporate Members as available for this purpose, there would be an average of about eight for each. The means used should be correspondence and visitation, and a following up of the effort until in each instance a gift has been secured and forwarded to the Board. There is no church so poor that it cannot make some offering to this work. There is no member of any church so poor that he cannot contribute his mite. We believe every true church of Christ among us can be brought into this movement when properly approached. But it will require tactful and persistent work on the part of our Corporate Members. Gentleness and not force should be our weapon. The approach should be a sympathetic one. In many cases visits will have to be made and offerings received on the spot. For the sure promotion of this plan we urge that the bulk of the work be performed between now and January 1. If the Board approves of this plan the District Secretaries will apportion the non-contributing churches to the Corporate Members within the next four weeks.

3. *Laymen's Missionary Movement.* It is most timely that the national

campaign of this splendid new agency falls entirely within our centennial year. Conventions are to be held in some sixty of our leading cities, ending with a national congress in Chicago in April. Eighteen of the cities in their schedule may be regarded as Congregational centers. One of our leading activities should be to concentrate upon these cities. These great interdenominational conventions have a power peculiarly their own. There is a massing of religious forces, a concentration of attention, and a sense of unity and power in such gatherings of immense value to all the foreign boards. In the atmosphere of these conventions things are possible surpassing our largest expectations.

Such meetings, however, only prepare the way for aggressive work, and this work must be carried on by denominational agencies. Unless we as a Board stand ready to follow up the Laymen's Campaign by practical measures the golden harvest will not be reaped. It is proposed to have representatives of the Board visit each Congregational center in advance of the campaign, in order for conference with the local leaders in regard to the participation of Congregationalists in the meetings and to help organize a follow-up campaign, looking to definite financial results. Such preliminary conferences have already been held in a number of cities.

In utilizing this Laymen's Campaign for denominational ends we are convinced that the best results will be secured by broadening the scope of the movement so as to include our home missionary responsibilities. The Laymen's Missionary Movement, as an interdenominational organization, stands exclusively for foreign missions, and in view of its origin and special purpose its leaders have felt that it should continue to stand for the great appeal of non-Christian lands. The emphasis which they place upon the world-purpose of Christ is sorely needed in every denomination. On every hand the rallying of the laymen to this long-neglected cause is regarded as promising as it is opportune.

When, however, the appeal has been made and it is left to denominational agencies to secure financial results, a plan must be devised which fits into denominational policy and which recognizes denominational responsibilities already assumed. With us, for instance, it would be manifestly unwise and unfair to urge our laymen interested in foreign missions to break with the Apportionment Plan and set up a standard of their own. Loyalty to the cause of Christ in our home country, now beset with most serious religious problems, as well as loyalty to our Congregational fellowship, requires us to take a broad view of our own appeal, and to advocate such a comprehensive policy for denominational missionary work as will bring an advance all around the circle.

In the light of the Together Campaign we certainly can afford to join with our brethren who by choice of the churches stand primarily for the home work in such special efforts as may grow out of the Laymen's Campaign meetings. We are of the opinion that the Board will gain more by gearing its centennial plans to the general movement of the denomination than by marking out an entirely independent course. We believe the value

of the special appeal for the foreign work can be conserved in all our churches in the midst of plans which look to group action on the part of our seven societies when it comes to such an extensive campaign as this.

In advocating a comprehensive policy for distinctively lay movements among us, we find our opinion confirmed by the attitude of other foreign boards. In all the leading denominations there is a strong movement setting in looking to the unification of their benevolent appeals and the reconstruction of their methods for missionary support. This is notably true among the Presbyterians, Baptists, Methodists, and Episcopalians. We find ourselves borne along on a tide which is sweeping through the ecclesiastical world, and which is nowhere more evident than in our own denominational life. It is being discovered that the problem of benevolence in the church is one and not many. Underlying conditions must be settled before any single line of work can profit greatly. Pastors who are filled by the missionary spirit find themselves unable to push one cause unless an all-around policy can prevail. Fair-minded laymen are more and more taking the same position. Unification in benevolence is a watchword of the hour. Under these conditions prevailing so generally in the religious world we need not hesitate to align our Board with a Congregational Laymen's Campaign, should such be projected in the interest of both foreign and home missions.

4. *Woman's Boards.* The three Woman's Boards have always been in the van of forward movements, often setting an example to the parent organization in the matter of enterprise and courageous planning. We are confident they will be quick to seize the special opportunity afforded by the Board's centennial, and undertake to secure a material increase in their gifts. During the past year the Woman's Board of Missions of Boston raised $150,056.56, the Woman's Board of Missions of the Interior $94,453.25, and the Woman's Board of Missions of the Pacific $11,321.50, a total of $255,831.31. If they could lift this total to $300,000 during 1909–10 they would reach the figure suggested by the National Advisory Committee, and materially forward the movement looking to the Board securing $1,000,000 before our next annual meeting.

5. *The Endowment of Our Higher Educational Institutions.* At the meeting in Brooklyn one year ago there was placed before the Board a plan looking to the raising of $2,000,000 as a general endowment fund for our fourteen colleges and twelve theological seminaries. It is not proposed to secure such an amount through church offerings, but by large gifts from individuals. The coming year should afford special opportunity in this direction. This plan is the farthest reaching of any we shall present, but as it is to be set forth in a separate address by a member of the Prudential Committee, further comment here is not necessary.

6. *Memorial Gifts.* In a separate address by one of the officers of the Board there will also be placed before the Board certain pressing needs of our missions which the Prudential Committee have been obliged to pass by on account of the lack of funds. May it not be that many and possibly all of these needs shall be met this year by individual gifts, or gifts by group-

of individuals, as centennial memorial offerings, so that our missions may have visible evidence of the gratitude and large-heartedness of the Congregational people as the Board completes its first century of work? In connection with the Laymen's Campaign meetings it is hoped persons can be found who will consider it a privilege to cover these special needs, understanding that they are to be over and above their regular giving. Such gifts might well be made as memorials of deceased friends or of distinguished missionaries in the lands where the money is applied.

The above six points relate to the financial gain which we hope may be secured, or at least approximated, by the special efforts of the year. It remains to mention six other plans looking to instructing and rousing the churches as to the significance and importance of the year upon which we are about to enter.

7. *Centennial Leaflet.* We have prepared a brief and attractive leaflet setting forth the achievements of the Board as God has led us through these one hundred years, also outlining the program for the year and ending with a personal appeal. It is our aim to place this leaflet in the hands of every member of every Congregational church in the land and in the hands of many others. We aim at a circulation of not less than 1,000,000 copies. We shall plan this effort with care, and count upon the hearty coöperation of our Corporate Members, pastors, and chairmen of missionary committees

8. *Centennial Sermons.* Should it be too much to expect that there will be at least one sermon from every Congregational pulpit this year upon the work of the Board during the first century? If missionary sermons are in order any year, how much more so now, in view of the prominent place God has given our Congregational churches as pioneers in missionary work? We expect to urge this upon our pastors, and stand ready to furnish them with suitable literature of a historical nature arranged for their special use.

9. *Associations and Conferences.* We suggest the appropriateness of devoting an entire session at the spring meeting of every local Congregational association in the country to the work of the Board, directing the program more to the future than to the past. At such meetings we would have such topics as these treated:—

(*a*) The place of foreign missions in the plan of Christ.

(*b*) The special responsibility of Congregationalists in the evangelization of the world.

(*c*) The unfinished task.

10. *Centennial Almanac.* Plans are already under way for the publication of a special and beautiful number of the American Board Almanac, in which many facts of interest and appropriate to our centennial will be presented. The 1910 number should be circulated widely among the churches.

11. *History of the Board.* In anticipation of the demand for an accurate, concise, and popular centennial volume telling the story of the American Board from its foundation, the Prudential Committee released our Editorial Secretary from the more onerous of his duties in order that he might devote

himself to the writing of such a book. It is planned to have the history ready in the early autumn of 1910. This volume will be of interest not only to the special constituency of the Board, but to students of missions in other denominations. We plan for a wide, general circulation of the volume and for its special use as a text-book for mission study classes.

12. *The Centennial Meeting in Boston.* By the action of the Board at Brooklyn the meeting in 1910 will be held in Boston. It is now assured that the other benevolent societies and the National Council will meet at the same time and place. The gathering, therefore, should be large and representative. Since the occasion will mark the centennial of the foreign missionary movement in America as well as the centennial of the Board, other foreign boards in this country and Great Britain should be asked to participate. Our twenty missions, also, will naturally plan to be represented in some appropriate way. The occasion should be treated broadly, and on this account the committee representing the other denominational interests centering at Boston next October generously offer the Board its usual time of nine distinct sessions. Details need not be entered into at this time, but it is none too early to begin planning for this great event. The one hundred and first meeting of the Board should be an occasion of such power as to place its impress upon our churches for many years to come. It should suitably usher in the new century of missions in the expectation that it will be the greatest conquering era in the history of the church.

It is a matter for satisfaction that during our centennial year the great ecumenical conference for missions will be held in Edinburgh, Scotland, in June. To this mightiest of all missionary conventions, an assembly to be composed of missionary workers and experts of all lands, thirty-nine delegates will go up representing this the oldest Board in America.

To summarize, the plans for the year comprise:—

The raising of $560,000 from living donors.

The raising of $300,000 from the Woman's Boards.

The wiping out of the non-contributing list of churches.

The furtherance of the Higher Educational Endowment Fund.

The securing of special memorial gifts.

The pushing of the Apportionment Plan.

Coöperation with the Home Societies in the national campaign of the Laymen's Missionary Movement.

Placing the Centennial Leaflet in the hands of every Congregationalist

A missionary sermon from every Congregational pulpit.

A missionary session at every Congregational association.

A Centennial Almanac.

The History of the Board.

The Centennial Meeting at Boston.

In Conclusion

There have been annual meetings when we reached the heights of enthusiasm, when it seemed as if new vistas of progress were opening before

us on every side, and yet the following months have seen no increased activity, the receipts of the Board have stood still or have sadly dwindled, and we have come up to the meeting following with a story of defeated effort and financial loss. It is almost with fear and trembling that we outline such a program as the one contained in this report. Are we too ambitious, too optimistic, too aggressive, in this work? Are we inviting failure? Standing here in the presence of God who planned this world's salvation and sent his Christ as our leader, and with his Spirit searching our heart, we answer No! If there be lack, if there be danger, it is not in him. The means are at our hands, God-given, the effort is of his devising, the power is his own, the result assured. It needs only that we place ourselves in line with the divine will in order that this shall be indeed *a great missionary year.*

We would make two suggestions. Your Prudential Committee feel that this should be a year of much prayer. Can we speak of this supreme need without appearing to set forth the obvious, or to exhort concerning that which should prevail among us without human devising? We would not suggest any plan of prayer, although such would be entirely consistent with Scriptural injunction and example; but simply lay it upon the hearts of all members of this Board and all its friends that without the earnest, continued prayer of faith through this year our plans will accomplish little. With such prayer the plans which we have outlined above, or others that may be devised, will certainly result in a great advance in this work. God has placed an unfailing instrument of success in our hands. God himself stands ready to act in this campaign if we will wait upon him.

The other suggestion is equally evident and not less imperative. We appeal for a sense of individual responsibility on the part of the members of this Board such as we have never seen in the past. The responsibility of coming upon this Board is grave. It means much more than attending annual meetings and electing officers and committees to take the leadership in the work. It implies a high quality of personal devotion in respect to time and money such as few associations demand. The times are big with promise. God's Spirit is moving mightily upon the nations. Days of unparalleled conquest for Christ are before us if the soldiers of Christ will obey his command. Let the members of this grand old Board, now rounding out its first century of labor, gird themselves for the sublime task of winning the world for Christ.

"God's trumpet wakes the slumbering world;
Now, each man to his post!"

REPORT OF THE TREASURER

For Year Ending August 31, 1909

DISBURSEMENTS

THE year has been a notable one in the financial history of the American Board. The results furnish much reason for encouragement and rejoicing.

A comparative view of the disbursements shows the amount expended for the missions, $824,343.12, to be an increase of $29,248.59 over the preceding year. This was due in part to an increase of $24,804.14 in donations for special objects, carrying with it a corresponding outlay, and partly to a slight increase in the appropriations of two of the coöperating societies.

The cost of administration, publications, and agencies increased only $1,136.25 over the previous year, and the cost of the missions and of these departments amounts to $910,396.51, the total current expenses of the year, an increase of $30,384.84 over 1908.

In addition to these disbursements a reduction was made in the debt of $79,891.05 of August 31, 1908, by the payment toward this indebtedness of $44,305.67. During the year the Board also expended $6,884.61 for the construction of the schooner *Hiram Bingham No. 2,* for the use of Capt. A. C. Walkup in the Gilbert Islands.

RECEIPTS

The receipts of the year were as follows:—

Gifts from churches and individuals	$287,703.98	
Matured Conditional Gifts	55,747.00	
Income from miscellaneous funds	24,029.78	$367,480.76
Woman's Boards		249,004.88
Sunday schools and Christian Endeavor Societies		11,030.75
Receipts for special objects		73,775.29
Legacies		135,568.14
From estate of Solomon H. Chandler for use as specified in the will		30,000.00
Income from General Permanent Fund		21,005.57
From Joint Campaign Fund		59,297.86

The total amount of these receipts was $947,163.25.

Not included in this sum were special contributions, received largely from Sunday schools and Christian Endeavor Societies, of $6,410.44 toward the cost of the schooner *Hiram Bingham No. 2.*

As previously stated, the increase of donations for special objects during the year was $24,804.14, making the total amount received for special objects $73,775.29. Prior to this year the average annual amount of such contributions in recent years has been about $50,000. Analysis shows the gain of

the past year in this class of receipts to be made up largely of gifts for real estate and buildings, at least $17,000 being for this purpose, an addition to the permanent resources rather than for any transient need of the missions.

In the annual report of last year, under the heading of gifts from churches and individuals, were included not only gifts from these sources, but matured Conditional Gifts and also what are now acknowledged as miscellaneous receipts, the income of certain funds. Had such receipts been classified separately in 1908, the amount from churches and individuals would have appeared as $302,538.39, which compared with what was received this year from churches and individuals shows a shrinkage in receipts from these sources of $14,834.41. Such a shrinkage in gifts from churches and individuals should not be taken as cause for discouragement when it is remembered that the great effort of the year has been devoted to the Joint Campaign for the liquidation of the debts of the three larger denominational societies, an effort which has magnificently displayed the beneficence of the churches, and which has resulted successfully in providing for the debts, not only of the American Board, but also of these home societies. It should also be stated that the customary more direct appeals to our constituency were not made to the usual extent this year, the place for such appeals having been given to the Joint Campaign.

The amount acknowledged as legacies includes the current legacy receipts for the year, $113,330.40, and $22,237.74 taken from the Twentieth Century Fund. The process of determining the amount thus taken will be shown by the following statement:—

The Twentieth Century Fund balance in 1908 was	$284,513.65
Gifts added during the year were	50.00
The income was	8,810.38
The legacy receipts for the year were	113,330.40
Total	$406,704.43

One-third of this amount was available for use as legacies. After deducting the $22,237.74 taken from the Twentieth Century Fund, the balance remaining in the fund is $271,136.29, and this amount becomes the basis for averaging the legacy receipts for the new year. This basis is $13,377.36 less than in 1908.

CONDITIONAL GIFTS

The amount of maturing Conditional Gifts during the year was $55,747, a larger amount than usual, and an increase of $37,147 over 1908. The amount of new Conditional Gifts received during the year was $139,351.60, and the total amount of such gifts which the Board now holds is $713,663.78, a net increase during the year of $83,604.60, which is strong evidence of the favor with which the Conditional Gift plan is regarded by many friends of the Board.

NEW FUNDS OF THE BOARD

The new funds created during the year were as follows:—

American College, Madura, Endowment Fund, income for current expenses of college	$500
Albert Victor Hospital Endowment, income for current expenses of hospital	5,667
Clarke-Abbott Fund, income for the support of Little Boys' Home, Bombay	2,500
Haik Evangelical Church Education Fund, income for support of schools connected with Haik Evangelical Church	3,300
Haik Evangelical Church Building Fund	1,550
Jane P. Williams Trust Fund, income toward support of missionary in India	2,500

RELIEF FUNDS

With the approval of the Prudential Committee an appeal was made for funds to relieve massacre sufferers in the Cilicia province of the Turkish empire, which resulted in the receipt of $13,965.59 for this purpose.

While the Board's accounts at the close of the year August 31, 1909, show a debit balance of $35,585.38, assurance is given by the treasurer of the Joint Campaign Funds that he holds cash and reliable pledges which have been apportioned to the Board, amounting to $36,144.05, which when received will cancel the above indebtedness, and leave a balance in the Board's treasury of $558.67. Adequate provision has therefore been made, not only for the debt with which the year began, but also for all the current expenses of the year, thus practically freeing the Board from debt and clearing the way for the Board's centennial year, upon which we have now entered.

SUMMARY OF EXPENDITURES

Cost of Missions

Mission to West Central Africa	$19,566.43
Mission to East Central Africa	14,376.38
Zulu Mission	32,724.36
Mission to European Turkey	42,616.46
Mission to Western Turkey	105,116.10
Mission to Central Turkey	46,913.49
Mission to Eastern Turkey	59,172.60
Marathi Mission	86,749.10
Madura Mission	67,116.09
Ceylon Mission	15,012.67
Foochow Mission	54,159.37
South China Mission	9,267.86
North China Mission	75,359.49
Shansi Mission	20,123.47
Mission to Japan	100,503.88
Micronesian Mission	19,875.91
Mission to Mexico	24,107.61
Mission to Spain	15,678.71
Mission to Austria	11,042.18
Philippine Islands Mission	4,860.96
	$824,343.12

Cost of Agencies

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses		$24,651.24	
Young People's Department		2,679.33	
Joint Missionary Campaign		6,550.86	
			$33,881.43

Cost of Publications

Missionary Herald (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	$12,243.76		
Less amount received from subscribers	$3,138.92		
and for advertisements	1,164.49		
From income of *Missionary Herald* Fund	118.11		
		4,421.52	
		$7,822.24	
Other publications		3,346.02	
			$11,168.26

Cost of Administration

Department of Correspondence	$16,228.06	
Treasurer's Department	9,917.06	
New York City	2,234.23	
Miscellaneous items (including rent of "Missionary Rooms," furniture and repairs, electric light, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates),	12,624.35	
		$41,003.70
Balance due from coöperating societies September 1, 1908		36,418.48
Debt of the A. B. C. F. M. September 1, 1908		79,891.05
Total		$1,026,706.04

RECEIPTS

Donations, as acknowledged in the *Missionary Herald*	$760,589.54	
Legacies, as acknowledged in the *Missionary Herald*	165,568.14	
Interest on General Permanent Fund	21,005.57	
		$947,163.25
Due from coöperating societies August 31, 1909		43,957.41
Balance at debit of the A. B. C. F. M. August 31, 1909		35,585.38
		$1,026,706.04